35.

Mel Heliconium:

OR,

POETICALL HONEY,

Gathered out of the weeds of *Parnassus*.

The first Book:

Divided into VII. Chapters, according to the first VII. Letters of the Alphabet:

Containing XLVIII. FICTIONS,

Out of which are extracted many Historicall, Naturall, Morall, Politicall, and Theologicall Observations, both delightfull and usefull:

With XLVIII. MEDITATIONS in VERSE;

By *ALEXANDER ROSSE*
His MAIESTIES Chaplein in Ordinary.

HORAT. *Lib.* 4 *Ode* 2.

Ego apis Matinæ
More modoque,
Grata carpentis thyma per laborem
Plurimum, circum nemus, uvidique
Tiburis ripas, operosa parvus,
Carmina fingo.

LONDON,
Printed by *L.N.* and *I.F.* for *William Leak*, and are to be sold at his shop in *Chancery-lane*, near unto the *Rolls*, 1646.

G. DeC. C

LENOX LIBRARY
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TO

THE RIGHT HONOURABLE

WILLIAM

Marqueſſe of *Hartford*, Lord Governour to the PRINCE His Highneſſe.

MY LORD:

THE duty of affection which I beare to the memory of your Honourable Grand-father, the true *Mæcenas* of my young *Muſes* whilſt he lived; the knowledge which I have of your eminent worth, both for learning, religion, and courteſie; your good opinion and kind uſage of me, ſtill, when I had the happineſſe to ſee you, have imboldned me to grace the frontiſpice of this begun worke, with your Honourable name; it is the fruit of ſome ſequeſtred houres from my Divinity exerciſes, it hath lyen long neglected among my other

papers, but by the importunity of ſome worthy friends, drawn out at laſt unto the light; here may be ſeen what uſe can be made of poeticall fictions: The ſpoiles of Ægyptians, and a Babyloniſh garment, may be ſerviceable for the Tabernacle. Accept this ſmall preſent as a pledge and teſtimony of that duty and ſervice which I owe to your ſelf, and honourable Family, to whom I wiſh all increaſe of true happineſſe, which ſtill ſhall be the prayer of

Your Honours in all duty and
ſervice devoted,

ALEXANDER ROSSE.

ἘΠΙ ΚΤΑΙΣΤΩ ΗΡΩΟΣ ΠΟΛΥΜΑΘΕ-
στάτῳ, ἐμοὶ πολυφιλτάτῳ, Ἀλεξάνδρῳ Ροσαίῳ
ΜΕΛΙ ΕΛΙΚΩΝΙΟΝ

Βίβλῳ μάλιστα μειλίχῳ τὰ ἔπη ὡμείλιχα.

Χαῖρε ΡΟΣΑΙΕ, γλυκεῖα μελίφρων ΑΜΒΡΟΣΙΟΙΟ
Ἐξομένη γλώσσαις, νέῳ, μελίτεσσι γλυκαίνεις
Χείλεα μυρίγενων, καὶ νέκταρι χάρματι θείων,
Ῥωμαίοισι ῥόδοις καὶ ἔλλασιν αἰεθμένοισι.
Φάρμακα πυκνοῦσης ἕστο δὶς νέον ΑΙΣΟΝΑ κέρης·
Ἀιὲ νέον σοὶ σῶμα, καὶ αἵματι πλήρεες ἶνες,
Σῶμα θροσαινόμενον μελιτώμασιν ἀθανάτοισιν,
Σοὶ τίθεται κέρη μεγαθύμου ζηνὸς ἀμήτωρ,
Καὶ χαίτης, Μῶσαι θ' Ἑλικώνιαι δῶμα' ἔχουσαι
Ἠδὺ σε παντοίοις σκιερῆς βομβεῦντι μελίσσαις
Παρνάσσου βήσσῃσι; τεὸν κλέος ἔρχεται ἴκει.
Ῥοῖβος ἀνασσομένῳ σεθεν μ' ὀχρείδι σὺν ὅλῳ
Πουκιλόρῳ ναέτης αἰγλαίνει ΒΕΚΤΙΔΙ νήσῳ;
Γηθυίτω, σεθεν ἕρκος ἐυσθενὲς μυρία πάντων
Γίεται, μυσάων χορηγῷ, καὶ παλίθ' αἵης
Κύδει, τῷ ἑλικὼν Σκοτέῳ ΚΑΛΥΔΩΝΙ κοτήσας
Οὐ τοῖον πάντη κυκνὸν γλυκύθειρον ἔχουσας,
Οἷο μέλη νιφάδεσσιν ἐοικότα χειμερίοισιν.
Οἰνοφόρῳ θείων, μαλακῆς, ἀνταξίῳ ἥβης,
Ἀνθρώπους μέθοπας χορέων ἀβρότοισι πότοισιν.

ΙΩΑΝΝΟΥ ΙΩΑΝΝΟΥΣ.

On Mel Heliconium written by
Mr Rosse Chaplain to his Matie.

Those shapes, of old transfigured by ye charmes
of wanton Ouid, wakned wth th' alarmes
of powrefull Rosse gaine nobler formes, & try
the force of a divinor Alchimy.
Soe the queint Chimist wth ingenious powre
ffrom calcynd hearbes extracts a glorious flow
Soe bees to fraight their thimy cells produce
ffro poisnous weedes a sweet, & wholsome Jynce.

J. M.

CHAP. I.

ACHELOUS.

HE was the ſonne of *Sol*, and *Terra*, or of *Oceanus* and *Terra*; fighting with *Hercules* for *Deianeira*, he turned himſelfe unto a Serpent, then unto a Bull, whoſe right horn *Hercules* pulled off, which that he might redeeme again, he gave to *Hercules* the plenifull horne of *Amalthæa*, and afterward for griefe of his overthrow choaked himſelf in the River.

THE MYSTERIES.

ACHELOUS was a River which as all others, hath its beginning and encreaſe from the Sun, the Sea and the Earth: it was called a Serpent from the many windings thereof, and a Bull, from its noiſe and bellowing 2. The two hornes are its two ſtreames, the one whereof was cut off by *Hercules*, and divided unto divers brooks, by which the countrey was enriched; and *Hercules* for his paines received the greater increaſe. 2. They that ſtrive againſt mighty men had need to be both Serpents in policie, and Buls in ſtrength. 3. They who turne themſelves into wanton Buls, and ſpend their horne, that is, their ſtrength on women and wine, are at laſt choaked with melancholy and hydropicall humours. 4. If

great men loſe their horne, that is their power and honour, let them redeeme them with their wealth, for honour is better then mony. 5. If God for thy ſins take thy power and glory away, or thy bodies ſtrength by ſickneſſe, let the poore partake of thy plentifull horne, and choake thy ſins, in the river of repentance.

Who 'gainſt the world, and ſin, and Satan fights,
Had need of Bullocks ſtrength, and Serpents ſlights.
If God pulls off thy horn, knocks down thy pride;
Go to repentance river, there abide,
Till ſin be choak'd in tears, and do not ſcorn
To offer him thy Amalthæan horn
To feed the poor; but if thy ſtrength thou ſpend
On drink, and whores, a flood ſhall be thy end.

ACTÆON.

HE was a great hunter, who by miſhap having ſpied *Diana* waſhing her ſelf, was by her turned into a ſtagge, and torne by his owne hounds.

THE MYSTERIES.

Diana is the Moon, by whoſe light, influence, and motion, the Sun worketh on ſublunary bodies. Dogs madnes (by wch they prove dangerous to their maſters) is an effect of the moon; whith ruleth much over the brain. 2. Curioſitie is dangerous, pry not too much into the ſecrets of heaven, leaſt with *Actæon* your underſtanding be taken from you; & ye become a prey

a prey to the beastly imaginations of your owne brain. 3. Crueltie is here forbid, he that takes delight in murthering of beasts; proves somtime with *Nimrod* a murtherer of men; and such for want of humanitie may be said to be turned unto beasts, and tortured with their owne dogs, that is, by an evill conscience. 4. When men neglect their estates and callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their owne dogs. 5. They who suffer themselves to be abused, and their estates wasted by Parasites and flatterers, not unfitly may be sayd to be a prey to their own dogs. 6. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 7. If *Diana's* nakednesse seen unawares, was the occasiō of his misfortune; how blameworthy are these women, who with naked breasts, immodest looks, light behaviour, phantasticall attire; intice men to their destruction; and of men do metamorphose them unto beasts.

Think you on this, who spend your dayes, and strength,
And means, on Whores, Dogs, Parasites; at length
They'l woorry you: before you feel their wounds,
Look to their teeth, shun these Actæons hounds.

ADONIS.

HE was a beautiful youth, with whom *Venus* was in love, but whilst he was hunting, was killed by a boare, or by *Mars* in the shape of a boare, and

by *Venus* was turned unto a red flower called *Anemone*, hee was kept after death by *Ceres* or *Proserpina*, six months under ground, and other six month by *Venus*, above.

THE MYSTERIES.

IF by *Adonis* we understand wheat, that lodget with *Proserpina*, that is lyeth buried in the groun six months in the winter; the six summer months is above in the aire with *Venus*, by which the beau of the yeare is signified, by the boare may be mea the cold frosty and snowy season, in which th wheat seemes to be killed. 2. If with *Macrobius*, *Adonis* we understand the Sun; he may be sayd lodge six months with *Proserpina*, in respect of h southerly declination; the other six months with *nus*, for then the creatures give themselves to pr creation; he is killed by the boare, and lamented *Venus*, for in winter his beames are of no force; dispell the cold which is the enemie of *Adonis* a *Venus*, that is of beautie and procreation. 3. *Ma* in the forme of a boare; kils him; because wars a hunting are masculine exercises, and not fit, f weak bodies, and effeminate spirits. 4. *Adonis* from ἄδω to sing, for beauty and musick are frien to *Venus*. 5. *Adonis* may signifie the good gover ment of a Common-wealth, which is the beau thereof, which is killed by *Mars* in the form o Boar; for *Mars* and wantonnesse are enemies

ll government. 6. Beautifull *Adonis* is turned into a fading flower; to ſhew, that beauty quickly periſh-eth. 7. Yong and fair *Adonis* is killed by a Boare; ſo wantonneſſe and leachery are the deſtroyers of youth and beauty. 8. Our Reſurrection in this may be typed out; for although death kill us, it ſhall not annihilate us, but our beauty ſhall increaſe, and wee ſhall ſpring out of the ground again like a beautifull flower in the Reſurrection. 9. Though our bodies dye, yet our good name ſhall flouriſh, and like a fair flower, ſhall live and ſmell when wee are gone. 10. *Myrrha* of her own Father begot this childe *Adonis*, which *Myrrha* flying from her angry Father, was turned into a tree, and with the blow of her Fathers ſword was delivered of this childe; becauſe the Sun the common Father, begot the ſweet Gum Myrrhe, of that Arabian tree of the ſame name; which Gum doth cauſe much delight and pleaſure, for ſo in Greek *Adonis* ſignifieth: In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a ſtinking breath, to procreation, and the vitiosity of the matrix. 11. Let them remember, who hunt too much after pleaſure, that the Devil is that great Boare who lyeth in wait to kill them.

You that hunt after pleaſures, eye that Boare,
Who would your health, and wealth, and ſouls devour.
Dote not on beauty; beauty's but a flower,
Whoſe pride and luſtre fadeth in an hour.
Strive that your names may flouriſh after death,
Let them out-live Adonis flower, & yeeld a fragrant breath.

Ah who would trust to formes, wch, howres impaire
Vertue's true ſhape, and only goodneſſe faire

ADMETUS.

HE being a ſutor to *Alceſte*, carryed her away b the aſſiſtance of *Apollo* and *Hercules*, in a Chari drawn by a Lyon and a Boare; afterward being like t dye, was recoverd by the voluntary death of his wif whom *Hercules* delivered out of hell, and reſtor her to *Admetus*.

THE MYSTERIES.

HE that intends to marry, had need take the aid *Apollo* and *Hercules*, that is, of wiſdom, a ſtrength of body. 2. Ἄδμητος is one that cannot b tamed, as many luſty yong men are; therfore it is goo for ſuch to marry, with (a) *Alceſte*. 3. Many fo liſh women, like *Alceſte*, refuſe many good matche and at laſt are carryed away by a Lyon and a Boa that is, by one that is laſciviouſly given, and who c put on the bold face of a Lyon. 4. Fruitfull wom are like *Alceſte*, who caſt themſelves unto the ja of death by childe-bearing, that their husbands m live in the fruit of their womb; for parents live their children: But by the means of *Hercules*, th is, of the ſtrength of Nature, women are deliver from death. 5. *Alceſte* is our hope, with which w ſhall marry, if firſt we can ſubdue the Lyon of pri and the Boare of concupiſcence. 6. *Admetus*,

(a) αλκὴ robur.

the untamed ſpirit of Satan, doth carry away the ſoul, which is the daughter of God, in the Chariot of vanity, drawn with pride and fleſhly pleaſures; and in hell the ſoul ſhould have continued for ever, if Chriſt our *Alcides* had not delivered it from thence.

Let not Man think on Hymen, till he finde
What is Apollo's and Alcides minde.
And you weak Maids, and Widows too, before
You marry, ſhun the Lyon and the Boare.
Think not to carry Hope and Confidence,
Till you ſubdue pride and concupiſcence:
By Hope lay hold on Chriſt, he will ſuſtain
Your ſouls in death, and them reſtore again.

ÆACUS. MINOS. RHADAMANTHUS.

THeſe were *Jupiters* ſons, and Judges in hell; at the requeſt of *Æacus*, when the Iland *Ægina* was depopulated with ſickneſſe, *Iupiter* turned the Ants unto men; ſo was *Græcia* delivered alſo by the prayers of the ſame *Æacus*.

THE MYSTERIES.

JUſt Judges are the ſons of God; 2. The good laws of juſt Judges ſhal not be forgotten, but when they are in Hell, that is, when they are dead, their lawes ſhall be ſtill in force. 3. Theſe three Judges are the three effects of a wicked mans conſcience, to wit, to accuſe, condemne, and torment the ſinner: and in this ſenſe; a man may be ſaid to be in hell, whilſt he

is on earth; 4. *Æacus* by his wisdome causing the barbarous inhabitants to forsake their caves and holes wherin they dwelt; and to build houses; to leave their diet, of roots and fruits, and to sow corne; in teaching of them civilitie, and military discipline, whereby they overcame the Pirats, which used to molest them: for these respects, he was said to turne them from Ants unto men. 5. In relieving *Græcia* by his prayers from the plague, doth shew us, That *the prayers of the just availeth much.* 6. Before Christ came, the *Gentiles* were but Ants, men of earthly conversation, being fed with roots of superstition; molested with spirituall pirates, but by the preaching and intercession of Christ, *the Wisdome of the Father, and the Judge of all the world:* they were made men, taught to forsake the dark holes of Idolatry, and to build them an house in heaven, to feed upon the bread of Gods Word, and to fight against their spirituall enemies.

Consider Judges, though you be but dust,
Gods sons you are, yea Gods, if you be just.
Let no man sin securely, though alone;
For each man hath three Judges in a Throne
Within his brest: these Judges will torment thee
Here and in Hell, where no man shall lament thee.
Now we are men, which heretofore were Ants;
Then let us live like men, and not like Wants,
Still digging: leave your holes, and fix your eyes
Upon your starry-house, the spangled skies,
Where Christ your head, and Lord and Judge doth dwell,
The onely Judge of Heaven, Earth, and Hell.

ÆGÆON.

ÆGÆON.

HE was begotten of the Heaven and Earth, or of the Sea; he assisted *Jupiter*, when *Juno*, *Pallas*, and *Neptune*, made insurrection against him, and would have bound him; for whose good service, he was made keeper of Hell gates, but afterwards rebelling against *Jupiter*, he was over-throwne with his thunder, and laid under the hill *Ætna*, which alwayes bursts out with smoake and flames when hee turnes himselfe about; he had an hundred hands, and fiftie heads; he is also called *Briareus*, and *Enceladus*.

THE MYSTERIES.

BY this many-handed and many-headed mõster, is meant the Wind, the power and vertues whereof are many and wonderfull; it is begot of the vapors of the earth and sea, by the heat and influence of heaven, when *Jupiter*, that is, the heaven is obscured, and as it were bound up from us with thicke mists extracted by *Minerva*, that is, the Sun, out of *Neptun* or the Sea, and received by *Juno*, or the Aire; these three are said to conspire against *Jupiter*; then comes the wind, and blowes away these mists; and so *Jupiter* is relieved, and the Heavens cleered. *Ægæon* is said to keep Hell gates, because the winds are often inclosed in the bowels of the Earth and Sea. 2. *Ægæon* fights against *Jupiter*, when the South-

wind

wind obſcures the Heaven with clouds, then with his Sun beames, or thunder, the Aire is cleared, and the wind ſetled, and becauſe *Ætna* never vomits out fire, but when there is wind generated in the hollow holes, and cavernoſities thereof, therefore *Ægæon* is ſaid to lye and move there. 3. God hath made our ſtomack and belly to be the receptacle of naughtie vapors, which notwithſtanding ſometimes rebell and obnubilate the heaven of our braine, and fight against our *Jupiter*, that is our judgement and reaſon; but oftentimes are overcome and beate backe by the ſtrength of nature, and property of the braine. 4. *Juno*, that is, vapors; *Neptune*, that is, too much moiſture; and *Pallas*, that is too much ſtudy, oftentimes moleſt the brain, & aſſault judgment and reaſon; but the helpe of *Ægæon*, or the ſtrength of the *animal* ſpirits doe releeve the braine and make peace. 5. In 88. the Spaniſh *Juno*, that is, their wealth; *Minerva*, their policie; and *Neptune* their ſea-god, I mean their great Fleet, which affrighted the Ocean, conſpired to invade our heaven, that is, our Church and State; but *Ægæon*, the ſtormie wind, ſent by *Thetis* but by the power of the Almighty; ſcattered their forces, and releeved our *Jupiter*. 6. Every piratical ſhip, robbing honeſt men of their goods, may be called *Ægæon*, for they fight againſt God himſelfe, and their end for the moſt part is fearfull. 7. *Arius* and other hereticks, oppoſing Chriſts divinity; with *Ægæon* fight againſt God; and being ſtruck with the thunder of Gods Word, without repentance they

are ſent to hell. 8. All ſeditious perſons rebelling againſt the Church and State, are *Ægæons* fighting againſt God, and they muſt look for this reward.

As he who did againſt great Jove rebell,
Was ſtruck with Thunder, and knockt down to Hell:
So God will all you Monſters over-turn,
Who 'gainſt the King, the Church, the State dare ſpurn.
Your glory ſhall be ſhame, black Hell your manſion,
Furies your fellows, brimſtone and fire your penſion:
Your motion's like Ægæons; when he turns,
Ætna doth ſhake, and for a while it burns:
But when you move, you ſhake the world aſunder,
Whoſe bowels ſmoke, and burn and roare, till you be ſtruck
(with Thunder.

ÆNÆAS.

HE was a *Trojan* Prince, ſon of *Venus*, by whoſe help he was delivered from being killed by the *Græcians*: he carried his old father on his ſhoulders out of *Troy*, with his houſhold gods; he was ſeven yeares, by the malice of *Juno*, toſt upon the ſeas, and kept back from *Italy*; who when he arrived thither, was moleſted by a long warre, cauſed by *Juno* and *Alecto*; having at laſt killed *Turnus*, ended his dayes in peace and honour; he went downe to Hell, to viſit his father in the *Eliſian* fields, who by the help of *Sybilla* and the golden Branch, overcame all the dangers of Hell; his acts are eterniſed by the Prince of Poets.

THE

THE MYSTERIES.

HE was called the ſon of *Venus*, becauſe that planet was miſtreſſe of his horoſcop, or becauſe of his beauty and comely proportion; and to ſhew that love is the chiefeſt guard of Princes, and that which doth moſt ſubdue and keepe people in ſubjection. 2. *Juno* and *Æolus*, the aire and wind conſpired againſt him to drowne him; ſo ſometimes Princes are oftentimes vexed and endangered by the ſtormes of civill diſſention. 3. *Neptune* was his friend, both in the *Trojan* warre, and to help him forward to *Italy*; *Vulcan* made him armour, *Mercury* was his counſellor and ſpokes-man; *Cupid* made way with Queen *Dido* to entertain him; to ſhew that a Prince cannot be fortunate and powerful, without ſhipping, armour, eloquence and love. 4. The golden Branch made way for him to *Proſerpina*, and brought him to hell, and ſo doth the inordinate love of gold bring many unto hell; again, gold maketh way through the ſtrongeſt gates, and overcommeth the greateſt difficulties; beſides, gold is the ſymbole of wiſdome, without which no man can overcome difficulties; Laſtly, he that will goe through the dangers of hell, that is, the pangs of death with cheerefulneſſe, muſt carry with him a golden branch, that is, a good conſcience; and perhaps this golden branch may be the ſymbole of a Kings Scepter, the enſigne of government, wherein a King is happy, if his Scepter bee

ſtreight

ſtreight and of gold, that is, if wealth, and juſtice, and wiſdome go together. 5. *Æneas* had not found the branch without the Doves, his mothers birds; ſo without love, innocencie and chaſtity, we cannot attain to true wiſdome. 6. He that would attain unto the true Branch, that is, Chriſt, the righteous Branch, and wiſdome of the Father, muſt follow the guide of the two Doves, the Old and the New Teſtament, they will ſhew us where he is. 7. *Æneas*, by the help of *Sibyl*, went ſafely thorow Hell; ſo ſhal we by the aſſiſtance of Gods counſell (for (*a*) *Sibyl* ſignifieth ſo much) we ſhall overcome all difficulties. 8. His companion was *Achates*, for great Princes are never without much care and ſollicitude, as the (*b*) word ſignifieth. 9. *Æneas* went thorow the dangers of hel, ſea and land, before he could have quiet poſſeſſion in *Italy*; ſo we muſt thorow many dangers enter into the Kingdome of heaven. 10. *Æneas* is the *Idea* of a perfect Prince and Governour, in whom wee ſee piety towards his gods in carrying them with him, having reſcued them from the fire of *Troy*; in worſhipping the gods of the places ſtill where he came; in going to *Apollos* Temple, as ſoone as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety alſo towards his old father, in carrying him on his ſhoulders, in bewailing of his death, viſiting of his tombe; going down to hell to ſee him; his love was great to his wife *Creuſa*, in lamenting, and caſting himſelf into

(*a*) σὺν & βυλὴ. (*b*) ἄχος & ἄτης.

open

open danger for her; his love was great to his sonne *Ascanius*, in the good breeding and counselling of him; to *Palinurus*, *Mysenus*, and others; his vigilancie in guiding the helme, at midnight, when his people were asleep; his liberality to his souldiers, his magnanimity, constancie, wisdome, fortitude, justice, temperance; are fit by all Princes to be imitated, and the *Æneads* to be diligently read.

He that would safely passe black Acheron,
And scape the dangers of hot Phlegeton,
Must carry with him Wisdoms golden rod,
Sybill must guide him; thats advice from God:
So shall he not fear dangers, nor miscarry,
When Styx he crosseth in old Charons wherry.
What strength of Towns, or Castles can withstand
Sibyllas head-peece, and a golden hand.
But yet, beware of gold, I would advise thee;
For gold ill got, will down to Hell intice thee.
And if thou wouldst true gold and wisdom finde,
Seek after Christ, and on him fix thy minde.
Be chaste like Doves, and let Gods Word instruct thee,
There are the Doves which will to Christ conduct thee.
If Kings will fear great Jove who reigns above,
Then Vulcan, Neptune, Mercury, and Love
Shall serve them; Juno's spight shall not destroy them,
Nor Æolus with all his breath annoy them.

ÆOLUS.

HE was *Jupiters* son, a King over divers Ilands, and reigned in a City walled with brasse; he kept the Winds in a cave or hollow hill; which at *Juno's* request, and promise of a marriage with her Nymph *Deiopeia*, he let out against *Ænæas*. THE

THE MYSTERIES.

HE is called *Jupiters* ſon, becauſe the winds are begotten by the influence and motion of the heavens. 2. He was an Aſtronomer, and could foretell ormes and calmes, therefore it was thought he had e command of the winds. 3. His City was ſaid to e walled with braſſe, becauſe it was guarded with rmed men. 4. He kept the winds in a hollow cave; ecauſe ſome caves be full of vapors, which ſomemes burſt forth with violence. 5. He reigned over lands, becauſe they are moſt ſubject to ſtorms. 6. *Juno* could not ſinke *Ænæas* his ſhips without the help f *Æolus*; neither can the aire violently worke, if it e not moved by the vapors, which are the winds, or ſe without vapors, by the Planets. 7. The marriage etween *Æolus* and the ſea Nymph, ſhewes the retion that is between the wind and the ſea. 8. Hee ay be called *Æolus*, and the God of winds, that n curbe and keepe under anger, and other unruly aſſions. 9. It is a dangerous ſtate, when *Juno* and *Æolus*, that is, wealth and power band themſelves gainſt innocent men.

e's Æolus, a God, and not a man,
That anger can
ubdue, and keep unruly paſſions under,
He's a wonder.
e is a King, and ſtronger then the winde,
That curbs his minde.

It's

It's ill, when wealth conſpires with violence
'Gainſt innocence.
That State's a Sea; Ships ſink, or drive on ſhoare,
When ſuch ſtorms roare.

ÆSCVLAPIVS.

HE was the god of Phyſick, and ſon of *Apollo* and *Coronis* the Nymph, whom *Apollo* ſho with his arrowes, and cut out the child, who was nur ſed by a goat, or bitch, as ſome would have it; he re lieved *Rome* from the plague in the forme of a Ser pent, being brought from *Epidaurum* in a ſhip; h reſtored *Hippolitus* to life, therefore was killed b *Iupiters* thunder.

THE MYSTERIES.

A *Eſculapius* is the milde temper of the aire, as th (*a*) word ſheweth, which is the effect of the Sun or *Apollo*; and is the cauſe of health; therefore *Hy giæa* and *Iaſo*, that is, health and cure, are the childre of *Æſculapius*. His mother, is (*b*) *Coronis*, or th due mixture and temper of the aire; which becau it depends from the influence o the Sun, therefore *A pollo* is ſaid to beget *Æſculapius* of her; but wh he killed her with his arrowes, is meant, that the Su with his beames did over-heat, and infect the ai with a peſtilence. 2. I had rather underſtand by thi fiction, the true temperament of a ſound mans bod

(*a*) ἤπιος *blandus.* (*b*) κεράννυμι, *miſceo & tempero.*

cauſe

auſed by *Apollo* and *Coronis*, that is, the due propor-
on of the naturall heat, and radicall moiſture, cal-
d κρᾶσις; and the true cauſe of health. Then *Coronis*
killed with *Apollo's* arrowes, when the naturall
eat degenerats into a feveriſh inflammation, and dri-
h up the moiſture; but when the heat returns to its
rmer temper, *Æſculapius*, that is, health is reco-
ered, and nouriſhed by a goat, becauſe goats milke
good to feed, and reſtore decayed nature. 3. By
is fiction, I thinke is repreſented to us the proper-
es of a good Phyſitian; he is the ſon of *Apollo* and
oronis, that is, of knowledge and experience; know-
dge kills experience, when the learned Phyſitian
uſts not to experiments, but by art and knowledge
cures; for indeed in phyſick, experience is little
orth; for what experience can one have of ſuch in-
ite varieties of temperaments which are amongſt
en, every man having a peculiar cõſtitution, which
alſo ſtill differing from it ſelfe; as *Æſculapius* was
rſed by a goat or bitch; ſo Phyſitians are maintai-
d by gluttony and venery: *Chiron, Saturns* ſon,
as *Æſculapius* ſchoole-maſter; for time hath
ought the knowledge of phyſick to perfection, or
cauſe *Chiron* being halfe a man, and halfe a horſe,
eweth that a Phyſitian muſt be a *Centaure*, that is,
an in judgement, and a horſe in courage, it is fit
t Phyſitians ſhould be brought to *Rome*, that is, to
eat Cities infected with ſickneſſe; the Serpent,
ck, and Raven were conſecrated to *Æſculapius*,
was the Goat alſo; to ſhew that a Phyſitian muſt

 have

have the Serpents wisdom, the Cocks vigilancie, t
Ravens eye and forecast, and the Goats swiftnes
for delayes are dangerous, and if Physitians cure d
sperat diseases, they must not be proud, and attribu
the glory to themselves, or skill, but to God, lest th
be punished in his just anger, as *Æsculapius* w
4. Christ is the true *Æsculapius*, the Sonne of Go
and the God of Physick, who was cut out, as it we
of his mothers wombe, by the power of God wit
out mans help; and cured all diseases; the true br
zen Serpent, he only who was struck with the thu
der-bolt of his Fathers wrath, and sent to hell, to d
liver us from death and hell.

He that would prove a good Physitian,
Must be a Centaur, that's a horse and man:
And he that will keep men from Charons boat,
Must be a Cock, a Crow, a Snake, a Goat.
Let him that's sick, and bruis'd, who cryes and grones,
Repair to Christ, he'l heal the broken bones:
He can do more then Æsculapius,
Who brought from death to life torn Virbius.
He first subdu'd death in himself, and then
Restor'd us all to life, who were dead men,
Dead in our sins, and dead in Gods just ire;
But Christ hath kill'd our death, and quencht that fire
Which doth torment and burn, but not consume,
A fire which gives no light, which yeelds no fume.
His death then is our life, our drink his blood;
His stripes our physick, and his flesh our food.
And when he comes again in Majestie,
To plague the workers of iniquity,
Sitting upon the clouds, whose voice like Thunder,
Shall shake heav'ns Tower, and cleave the earth in sun

Then will he raiſe all thoſe that ſleep in duſt,
And crown with immortality the juſt.

ALPHÆUS.

HE was a great hunter, and fell in love with the Nymph *Arethuſa*, who that ſhee might eſcape im, was by the help of *Diana* turned into a Foun-in, and he afterward ſorrowing became a River, hich ſtill runs after *Arethuſa*.

THE MYSTERIES.

Alphæus is a River of *Elis* in *Arcadia*, thorow ſe-cret paſſages running under the earth and ſea, npties it ſelfe in the ſpring *Arethuſa*, in *Scicilie*; hich, though *Strabo* denieth it, it cannot be other-iſe, ſeeing ſo many witneſſes confirme, that what-ever is caſt into *Alphæus* is found in *Arethuſa*. As this water running thorow the Sea loſeth not ſweetneſſe, by receiving of any ſalt reliſh; ſo nei-er muſt wee loſe our integrity and goodneſſe by nverſing with the wicked. 3. Husbands muſt learn m *Alphæus* to be kind to their wives, and to make m partakers of all their goods, as *Alphæus* im-ts all it receives, to *Arethuſa*. 4. We muſt never t, till wee have obtained him whom our ſoule es; the ſalt ſea of afflictions, and the diſtance of ce muſt not hinder our courſe. 5. *Arethuſa* is m ἀρετη, vertue which wee ſhould ſtill run after. *Alphæus*, is from αλφὸς, a ſpot, we are full of ſpots

and ſin, therefore had need to be waſhed in *Arethu-ſa*, that is, in the water of Baptiſme. 7. This wa-ter was held good to kill the Morphew, called there-fore *Alphos*, for which cauſe it was conſecrated t *Jupiter*; and it was unlawfull to waſh the altar *Jupiter Olympius* with any other water; ſo Baptiſm doth waſh us from originall ſinne, and by it we a conſecrated to God. 8. *Alphæus* is as much as αλήθειας, the light of truth, which runs after ἀρετὴ vertue; to ſhew that knowledge and theory, ſhou alwayes be joyned with goodneſſe and practiſe.

As Arethuſa running through the main,
Yet doth its taſte and colour ſtill retain:
Salt Doris cannot taint it; let us then
Be good ſtill, though we live with wicked men.
And as Alphæus runs, and will not ſtop
Untill he reſts in Arethuſa's lap;
So run my ſoul, untill thou be poſſeſs'd
Of thy belov'd, and of eternall reſt.
And who would think, that love could ſet on fire;
Cold waters chuſe cold waters to deſire:
Can Cupid wound a river, can he ſcorch
The ſenceleſſe waters with his flaming Torch?
No, no; but thou, O Lord, the God of Love
Can wound my heart, and warm it from above.
My cold and wateriſh heart, ſo now inflame
With love of thee, that I my courſe may frame
To thee through all the ſeas of cares and fears,
And through the ſalt ſea alſo of my tears.
I am Alphæus, thou that living Well
To which I run, and where I hope to dwell.

AMPHION.

HE was *Jupiters* ſon of *Antiopa*; ſhe flying from *Dirce* to a ſolitary mountaine, was there delivered, and the child was brought up by ſhepheards; he learned his muſick of *Mercury*, and received his Lute from him; by the force of his muſick he cauſed the ſtones to follow him, with which the walls of *Thebes* were built; but afterwards out-braving *Latonas* children, and upbraiding them for want of skill, was by her killed.

THE MYSTERIES.

Amphion was called *Jupiters* ſon, becauſe muſick is from God; or becauſe the heavens by their perpetuall revolution, ſhew, that muſick without continuall exerciſe cannot be attained unto; or to ſhew that there is in the heavenly bodies a harmony, as well as in muſick; or if by *Jupiter* we underſtand the air, as ſometimes Poets do, then as *Jupiter* gave life to *Amphion*, ſo doth air to muſick, for no ſound either by voice, inſtruments, or water, without air. 2. *Jupiter* in the form of a Satyre begot *Amphion*; Satyrs were great Dancers, and dancing requires muſick. 3. *Amphion* was bred by ſhepherds; for theſe living an idle and ſolitary life, were invited to invent muſick, partly by the ſinging of birds, and partly by the whiſting of the wind among the trees,

or by the running of waters. 4. He was born in a remote hill, becauſe muſicall inventions require quietneſſe, and a private life far from troubles and buſineſſe. 5. *Mercury* taught him, and gave him the Lute; to ſhew the reſemblance, and equall power of eloquence and muſick; eloquence being a ſpeaking harmony, and muſick a ſpeechleſſe eloquence, the one by words, the other by ſounds working on the affections. 6. His building *Thebes* walls by his muſick, ſhews what is the force of eloquence, to draw rude people to religion, policie, and civility. 7. His out-braving of *Apollo* and *Diana*, doth not onely ſhew the inſolencie and pride of ſome men, when they have got ſome perfection in an Art; but alſo, I ſuppoſe, may be meant the power and delight of muſick, that it no leſſe affects and delights the ſoul by the ear, then the light of the Sun and Moon doth the eye: So that muſick may as it were challenge the light. 8. *Amphion* may be ſaid to be killed by *Latona*; when muſicall knowledge is loſt by negligence and oblivion. 9. Our Saviour Chriſt is the true *Amphion*, who by the preaching of the Goſpel hath built his Church, and made us who were but dead and ſcattered, living ſtones in this building; his muſick hath quickned us, and his love hath united us. 10. *Amphion* was ſaid to build the walls by the help of his muſick, becauſe perhaps he imployed Muſicians at that time, who by their muſick incouraged the builders, and made them work the better.

In

In this we see the force of Eloquence,
By which grea Towns have walls, and stones have sence.
This is the onely pleasant melody,
Which caus'd rude men imbrace civility.
Stones hear not sounds; its not the warbling Lute,
Nor solemn Harp, nor Trumpet, nor the Flute,
Nor Songs, nor any Organ musicall
That could give sence to stones, or build a wall:
But Christ our Lord with his coelestiall layes,
Hath from Amphion born away the praise;
Whose charming voice no sooner 'gan to sound,
But Sions walls were lifted from the ground:
He rais'd us senslesse stones out of the dung
Of Errour, by the musick of his tongue,
That we might, at his voice, and in his name,
Make up the walls of new Jerusalem.

ANTÆUS.

HE was a Gyant, 40 cubits high, begotten of *Neptune*, and the earth, with whom, when *Hercules* did wrestle, still as he was flung on the ground his strength increased; which *Hercules* perceiving, lifted him from the ground, and squeezing him to his brest, stifled him.

THE MYSTERIES.

THe bigness of his body shewed, that earth and water were extraordinarily predominãt in him, therefore he was called the son of *Neptune*, and the earth. 2. A covetous man is like *Antæus*, the more

that his affections touch earthly things, the ſtrong is his covetouſneſſe; till he be lifted up from t earth with heavenly thoughts, and then coveto thoughts dye. 3. Satan is like *Antæus*, for the mo he is beat down by the Herculean ſtrength of Go Word, the more violent and fierce he groweth; b being ſqueezed by the Breſt-plate of juſtice, he loſe his force. 4. Satan deals with good men, as *Herc les* with *Antæus*; he flings them down, by oppre ſion and perſecution; but when he perceiveth, th by this means they grow ſtronger and more reſolut he lifteth them up by pride and proſperity, by whi many are overthrown which grew ſtrong by adve ſity. 5. The Sun like *Antæus*, when he is come t his *perigæum*, or that point neereſt the earth, he b gins to gather ſtrength, which increaſeth till h come to his *apogæum*, or that point in heaven farthe from the earth; and then his force begins to weake 6. He that will cure a Feaver with hot things, or a Hydropſie with cold and moiſt things, he doth *Hercules* to *Antæus*, increaſe the diſeaſe by applyi things of the ſame nature, whereas diſeaſes ſhould b cured by contraries. 7. Every thing in its own ele ment, with *Antæus*, doth gather ſtrength and pro ſpereth, but being put unto another element dieth, a fiſhes in the air, and beaſts in the ſea.

Take heed, all you that would o'rethrow
Your greedy mindes, and them ſubdue,
You fling them not on things below,
For ſo their force they'l ſtill renew:

But lift them up with all your ſtrength,
That they may ſee the wealth and joy
Which is above, and ſo at length
You ſhall your Avarice deſtroy.
At any time if Satan ſhall
With croſſes fling you on the ground,
Loſe not your vertue with your fall,
But let your courage then abound.
Take heed he lift you not too high
With pride in this your ſpirituall ſtrife:
For then hee'l get the victory,
And ſpoil thee of eternall life.
Lord lift my minde out of the duſt,
And make it mount above the skies;
Be thou my treaſure where no ruſt
Can come, which Moaths and Theeves defies.
And when with croſſes I'm caſt down,
Let not my ſtrength and courage fail;
Let conſtancie Lord be my Crown,
Then in my fall I ſhall prevail.

APOLLO.

HE was the ſon of *Iupiter* and *Latona*, born in *Delos*; he kill'd the Serpent *Python*, the Gyant *Tytion*, *Marſyas* the Muſitian, and the *Cyclops* that made *Iupiters* thunder, with which his ſon *Æſculapius* was ſlain; for which fact *Iupiter* baniſhed him, and drove him to feed *Admetus* his ſheep, and to help *Neptune* in building of the walls of *Troy*; he was the god of Wiſdom, of Phyſick, of Muſick, and Arching.

THE

THE MYSTERIES.

BY *Apollo* is ordinarily understood the Sun, which as his (*a*) name sheweth, is both the destroyer & preserver of things; he is the son of *Iupiter*, becaus he is a part of heaven, or because he was created b God; he was born of *Latona*, because God brough light out of darkness, and the Sun out of the *Chaos* born in *Delos*, which signifieth manifestation, fo the Sun discovereth all things; he kill'd *Python* th Serpent, because the Sun by his heat disperseth a putrified vapours, and cleareth the air from mists for of putrifaction venemous beasts are procreated so he kill'd *Iupiters* Thunder-makers, because th Sun cleers the air, and consumes those exhalation and moystures, of which Thunder is ingendred When *Apollo* was born, *Diana* his sister, who wa first born, was the Midwife to bring forth *Apollo* that may signifie that the Sun is freed from hi eclipse and darkness, when the Moon departet from him; he is still Beardless, to shew his perpe tuall youth, his long hair shews his beams; he feed eth sheep, because his heat produceth grasse; he i carried in a Chariot drawn with four horses, t shew his motion, and the four seasons of the yea or the four parts of the Artificiall day; as his hors names do shew, (*b*) *Erythræus*, *Actæon*, *Lampo*

(*a*) ἀπολλύμι perdo ἀπολύω salvo & solvo, λητω quasi λησ a latendo. (*b*) *Erythræus*, i.e. ruber *Actæon* splendens *Lampas*. fu gor. *Philogeus terram amans.*

Philo

hilogeus; for he is red in the morning, cleer about ine of the clock, in his full ſplendour at noon, and raws to the earth in the evening; he is the god of Viſdom, not by infuſing the habit or eſſence thereof, t by preparing and fitting the Organs for the uſe nd exerciſe thereof, therefore Southern people are ore ſubtile, wiſe and ingenious, then the Nor- ern. And becauſe from the Sun divers predictions e gathered of the alteration of weather, and other *a)* ſublunary mutations, he was called the great Pro- et, and God of Divination; he was alſo called the od of phyſick, both becauſe phyſicall hearbs have eir ſtrength from the Sun, and oftentimes, the ring cureth the winter diſeaſes, and the ſummer e infirmities of the ſpring; he was called the god f muſick, becauſe he cleers up the ſpirits of al things; erefore the birds do welcome his approach with eir melodious harminonie; therefore the Swan as dedicated to him, and the graſhoppers alſo; and in muſick ſo in his motion and operations there a harmony; and becauſe he fits the air, which is the *edium* of muſick and of all ſounds; the muſes for is cauſe are in his cuſtodie; which were inlarged om three to 9 according as the number of ſtrings creaſed in muſicall inſtruments; he was called an rcher becauſe his beames like arrows fly every here; His Tripos, which ſome will have to be a ble called alſo *(b)* *Cortina*, from *Pythons* skin with hich it was covered, others a three footed veſſell,

(a) Vide Virgil. Geor. 1. (b) Cortini potens dictus Apollo.

others

others a threefoot chair, wherein they ſate that pro
pheſied; I ſay this *Tripos* may ſignifie the three ci
cles in the zodiack which every yeare he touchet
to wit, the ecliptick, and the two tropicks. The
that died ſuddenly or of any violent diſeaſe we
ſaid to be killed by *Apollo*, becauſe the Sun with e
treme heat doth cauſe famine and infectious Fe
vers. Thus hee was ſaid to ſhoot with his arrow
Amphions children; to him were dedicated th
ſtrong Bull, the white Swan, the quick-ſighted R
ven, to *(a)* ſignifie the power, and beauty, an
piercing light of the Sun; which becauſe it detec
eth obſcure things, he was called a Prophet; th
Olive, Palm, and Bay-tree alſo were dedicated t
him, both becauſe the Olive and Palm grow not, b
in hot countries; and becauſe they are, as the Bay tr
uſefull in phyſick, and of a hot quality like the Su
therefore he was ſaid to be in love with *(b) Daph*
the daughter of the river *Peneus*, becauſe on th
banks of that River are good ſtore of Bay-trees: h
ſhooes and garments were of gold, to ſhew his co
lour; he with *Neptune* built the wals of *Troy*, to ſhe
that without Gods aſſiſtance no City or State, ca
ſtād, or be built. His love which he bare to the flow
Hyacinthus is to ſhew that flowers do bud and pro
ſper by the Sun, and die with cold winds; therefo
Zephirus was the cauſe of his death; and perhaps A
pollo and *Neptune* were ſaid to build *Troys* walls, b

(a) *Phaneus dictus Apollo a manifeſtando.*
(b) *Daphne a διαφαίνειν.*

cauſ

cauſe morter and brick are made by the helpe of heat and water; or becauſe *Laomedon* either ſtole or borrowed ſome treaſure out of the Temples of *Apollo* and *Neptune*. 2. Our Saviour Chriſt is the true *Apollo*, both a deſtroyer of Satans kingdom, and a ſaver of his people; for ἀπολύειν is as much as to loſe by paying the price of redemption, hee is the Sunne of Righteouſneſſe, by whoſe beams and arrows, that is, his word, *Python* the devil is ſubdued; he is the Son of God, and the God of Wiſdome, the great Prophet, the Son of *Latona*, that is, of an obſcure maid: the true God of phyſick, who cureth all our infirmities; and the God of Muſick too, for that harmony of affections and communion of Saints in the Church is from him; he hath ſubdued our Giants, that is, our ſpirituall foes, by whoſe malice the thunder of Gods wrath was kindled againſt us: He is immortal, and the good Shepherd, who hath laid down his life for his ſheep; having for his ſheeps ſake forſaken his Fathers glory, and he it is who hath built the wals of Jeruſalem. *Apollo* was never ſo much in love with *Hyacinthus*, as Chriſt was with the ſons of men. 3. As the Sunne amongſt the Planets; ſo is a King amongſt his ſubjects; a King is *Apollo*, the deſtroyer of the wicked, and a preſerver of good men; the light and life, and beauty of his people; a God of wiſdome amongſt them, to guide them with good Lawes; a God of phyſick, to cut off rotten and hurtfull members, to purge out all groſſe humors, that is, bad maners, with the pills of juſtice, and to cheere up with cordialls

our

our rewards, the ſound and ſolid parts of the politic body; he is a God of muſick alſo, for where there no King or head, there can be no harmony nor co cord; he is a Prophet to fore-ſee and prevent tho dangers, which the people cannot: he is a ſubduer *Pythons* and Giants, that is, of all peſtiferous diſtu bers and oppreſſors of the State: his arrows are h Lawes and power, which reacheth thorow all t parts of his dominiõ: he is a good ſhepherd, & Kin are *(a)* ſo called; and a King thus qualified ſhall like the Sun, ſtill glorious, immortall, youthfull, a green like the Palm, Olive, & Bay-tree; but if he do degenerat unto a tyrant, then he is the cauſe of mo tality, as the Sun is, when he inflames the aire wi exceſſive heat.

(a) ποιμενες λαῶν.

When God out of rude Chaos drew the light,
Which chas'd away the long confuſed night
O're all this All, it did diſplay
Its golden beams, and made the day.
So when mankinde did in the Chaos lye,
Of ignorance and groſſe idolatry,
There did ariſe a light, a Star
Brighter then Sun or Moon by far.
Who with his fulgent beams did ſoon diſperſe
The vapours of this little univerſe:
Till then no morning did ariſe,
Nor ſparkling Stars to paint the skies.
This is that Sun, this is the womans ſeed,
Who with her arrows wounded Pythons head;
Its he who kill'd the Gyants all,
Which were the cauſes of our fall.

He is that ſhepherd which in ſlowry Meads
Doth feed his wandring flock, and then he leads
Them to the brook that ſoftly glides,
And with his ſhepherds-crook them guides.
'ts he that did Jeruſalem immure,
And made it ſtrong, that it might ſtand ſecure
Againſt all forrein enemies,
Againſt aſſaults and batteries.
He's Wiſdom, he that Prophet which diſplaid
What was before in darkneſſe boſome laid;
Whoſe Oracles did never fail,
Whoſe Miracles made all men quail.
He is the Sun that rides triumphantly
On the blew Chariot of the ſpangled sky,
Whoſe Chariot's drawn with horſes four,
Juſtice and Truth, Mercie and Power.
He is the God of all ſweet harmony,
Without whoſe word there is no melody;
He's ſweeter to a penſive minde,
Then any muſick we can finde.
He is the God of phyſick, he can eaſe
The ſoule of ſin, thy body of diſeaſe.
He only helps the heavie heart,
He only cures the inward ſmart.
But ſometime he his winged ſhafts lets fly
Amongſt his foes, and wounds them mortally.
Who can unbend his reaching Bow?
Who can avoid his piercing blow?
Then ſeeing Chriſt is this reſplendant Sun,
Which Gyant-like about the world doth run;
Who ſhew'd to Jews his roſie face,
And to all Gentiles offers grace.
Let us at laſt with reverence admire
This great Apollo, heavens greateſt fire:
Come, let us Palms and Laurels bring,
And to him Io Pæans ſing.

Apollo and a King parallel'd.

Like as Apollo's ſparkling flame,
Doth cheriſh with his beams the frame
Of this round Globe we ſee:
So Kings extend on us the light
Of their juſt Laws, and with their might
Keep us from injury.
They let their Arrows flye at thoſe
Who dares their Rules and Laws oppoſe,
And vex the innocent.
A King the plaguey Python ſlayes,
And Gyants that will Thunder raiſe
Within his firmament.
He is a good Phyſitian,
That bitter Pills and Cordialls can
Preſcribe when he thinks cauſe;
He makes a ſweeter harmony,
Then Harp, or Lute, or Pſaltery,
With his well tuned Laws.
He holds his bow with his left hand,
And at his right the graces ſtand,
As white as driven ſnow,
To let us ſee that by his raign
More good we have, and much more gain
Then damage by his bow.
The Muſes in a grove of Bayes
About him dance, and ſing ſweet layes,
Each hath her inſtrument;
To ſhew, that under ſuch a King
All things do flouriſh, Schollers ſing
With comfort and content.
He hath the Ravens piercing eye,
He's a white Swan in purity,
And hath the Bullocks ſtrength:

e ſhall out-live the Palm and Bay;
is Name and Laws ſhall not decay,
But conquer all at length.
is head doth ſhine with golden locks,
e is a ſhepherd of great flocks,
Whom in the fragrant Meads,
e feeds and guides them with his crook,
nd drives them to the ſilver Brook,
And to the ſhades them leads.
e wears a Tripos on his Crown,
Triple Monſter trampled down,
Before him proſtrate lyes.
ow if this Sun ſhines any where,
e ſhines ſure in our Northern ſphære,
And moves in Britiſh skies.

ARACHNE.

Hee was a Lydian Maid, skilfull in weaving and ſpinning, and by *Minerva* (for her inſolencie, in ovoking a goddeſſe) was turned into a Spider.

THE MYSTERIES.

THis *Arachne* did learne of the Spider to ſpin and weave; for the beaſts are in many things our oole-maſters. 2. It is not good to be proud and olent of any art or knowledge. 3. Subtill and tri-ng ſophiſters, who with intricacies and querks in-gle men, are no better than Spiders, whoſe capti-s fallacies are no leſſe hatefull to the wiſe, than *A-hnes* web was to *Minerva*. 4. Partial Judges uſe ir lawes, as Spiders doe their webs, to catch little

flyes, and let the great ones passe thorow. 5. Covetous men are like Spiders, they unbowel, that is, the consume and spend themselves with care and toyl to catch a fly; for wealth in the end, will be found little better. 6. Envie and a slandering tongue is like a Spider, which doth crack the purest glasses, so do they poyson the best men. 7. We should be Spiders in providence they hang their nets in windowes where they know flyes most resort, and worke most in warme weather, for then the flyes come most abroad; and like Mice, they foretell the ruine of a house, by falling and running away, as *Plin.* sheweth.

Thou that in knowledge dost excell,
Must humble be,
And think what on Arachne fell,
May fall on thee:
It was her pride did her undo,
And pride may overthrow thee too.

Let not the miser spend his strength,
And lose his health
To catch a silly Fly at length,
For such is wealth:
The carefull wretch at his last gasp
Shall finde that wealth is but a wasp.

Take heed thou do not use thy tongue
To sting the good;
For they that thus good men do wrong,
Are Spiders brood:
Nay worse; for bad tongues far surpasse
That poyson which cracks but a glasse.

Judg

Judges your Laws you muſt not make,
Like Spiders cords,
Which onely Peſants uſe to take
And paſſe by Lords:
This is indeed a powerfull Law,
Which keeps both rich and poor in awe.

But we muſt Spiders ſtrive to be
In providence,
Where dangers are we muſt foreſee,
And flye from thence;
Sea-men for want of good forecaſt,
Are ſoon ſurpris'd with every blaſt.

ARION

WAs a skilfull muſitian, who having got great wealth, and ſailing to *Lesbos*, was robbed by the mariners,& appointed to be flung in the ſea,who having leave to play on his Harpe, ſo charmed the Dolphins, that they received him on their backs, and carried him to *Tenarus*, where the Dolphin dyed, that carried him, being left on the ſhoare, and was placed among the ſtars;the mariners were taken and put to death.

THE MYSTERIES.

THis Dolphin was a ſhip *(a)* ſo called, from the image of the Dolphin upon the ſterne. 2. Here ſo wee may ſee the force of eloquence, by which

(a) ναῦς δελφινοφόρος, *Thucid.*

 wilde,

wilde men are charmed. 3. No ſin is done in ſecret but ſhall be revealed, eſpecially murther, which oftentimes is ſtrangely diſcovered. 4. God doth not let good turnes goe unrewarded, which is ſignified by the Dolphin made a conſtellation. 5. Here wee ſee *Arions* ingratitude, who let the Dolphin die on the ſhoare. 6. The love of Dolphins to man, may teach us love one to another. 7. The *(a)* Dolphins never reſt, not when they ſleep; they are the ſwifteſt of all fiſhes, and moſt intelligent; pious to their own kind in carrying out their dead bodies to the ſhoare. 8. When Satan drove us out of Paradiſe into the ſea of this world, the Dolphin, that is, the Church, received us, and by the muſick of Gods Word, we are ſaved.

(a) Vide Aelian. Plin. &c.

That arch-Thief Satan, Pyrate of mankinde,
Had rob'd us of Gods grace, had ſpoil'd the minde,
And flung us in the ſea of miſery,
In which we muſt have dyed eternally:
Ev'n as thoſe Theeves who had conſpir'd to 'nton.b
Arion in old Glaucus glaſſy womb;
Who by his Harp from that falt grave was ſaved,
And on the Dolphins ſcaly back received:
On which, as on a horſe triumphing rides,
And with his muſick charms the windes and tides.
The ſea-Nymphs are amaz'd to hear ſuch noiſe,
And with unuſuall dancings ſhew their joyes.
Stern Neptunes Trident doth the waves appeaſe,
And Tritons blew horſe tramples on the ſeas;
Thetis ſtands ſtill and hears, the fiſhes skip
To hear this Song, to ſee this living ſhip.

The Dolphin was the ſhip, the pilot, and
The compaſſe too, that brought him to the land.
If this was true, t'was ſtrange, ſure this I know,
That Satan out of Paradiſe did throw
Adam unto a briny ſea of cares,
Which had more dangers then his head had hairs.
The breath of Gods juſt indignation
Did raiſe the billows of this Ocean,
Which with a night of clouds obſcur'd the ſky,
And did involve with miſts heavens brighteſt eye.
This incontrolled ſtorm did rore and rage,
And nothing could the wrath thereof aſſwage,
Untill that ſtorm was heard which calm'd the ſeas,
Unmask'd the Sun, and did the windes appeaſe.
The Gentile Princes, who before were wilde,
Are by this muſick charm'd, & made more milde.
Sions new Song hath caus'd great Potentates
Submit to Chriſt their crowns, their wealth, their ſtates.
They yeeld their backs to him, him they ſupport
In his ſea-toſſed members to their port.
And as Arion did the fiſh beſtride,
Which through the main was both his ſhip and guide:
So Chriſt ſupports us to our wiſh'd for ſhore,
He's Winde, and Star, Card, Pilot, Ship, and Oare.
Or elſe the Church the Dolphin is; the Gale
Gods Word; the World's the Sea on which we ſail:
Who through this Sea would paſſe, and come to land,
Muſt uſe this Gale, and on this Dolphin ſtand.

ARISTÆUS

WAs the ſon of *Apollo* and *Cyrene*, a ſhepherd, a keeper of Bees, who firſt found out honey and oil; he was in love with *Euridice*, who being purſued by him, run away, and was kill'd by a ſerpent; there-

fore the Nymphs were angry, and destroyed his Bees; he obtained of *Jupiter* and *Neptune*, that the pestilentiall heat of the Dog-dayes, wherein was great mortality, should be mitigated with windes.

THE MYSTERIES.

BY *Aristæus* may be meant Wisdom, which is the best thing in man, as the *(a)* word shews; which is begot of *Apollo* and *Cyrene* the daughter of the river *Peneus*, because the moderate heat, and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of wisdom; by which honey and oil, things most pleasant and usefull for the life of man were invented; by wisdom the heat of the Dog-dayes is tempered, because a wise man knows how to prevent and avoid the inconveniencies of the heaven; *sapiens dominabitur astris*: *Euridice*, is a deep or large judgement which is nothing else but that act of the intellect in *(b)* determining what is right, what wrong, what to be chosen, what avoided, and so the will, whose office it is, to chuse or refuse is directed and guided by the judgement: A wise man desires to injoy a right judgement, and to regulate his actions accordingly; but this *Euridice* doth often fail *Aristæus*, and is wounded by the serpent of our corrupt nature; so that this failing, *Aristæus* loseth his Bees, that is, faileth in his inventions, and wants the sweetnesse and comfort which

(a) ἄριστος *optimus*. (b) εὐρυς *latus* δίκη *iudicium*.

he

e ſhould take in his actions; this made S. *Paul* con-
eſſe, that he did what hee would not doe, and what
e would do, he did not. 2. *Ariſtæus* is a King, a ſhep-
erd, and the beſt man of his Kingdom, by whoſe in-
ention we have honey and oil, that is, delight, and
ll things neceſſary by his good government; whoſe
viſdom doth prevent the infectious heat of Dog-
ayes; that is, of oppreſſion, tumults and rebellion;
ut if at any time *Euridice*, right judgement, being
tung by ſerpentine flatterers who miſ-inform him
e wanting, then the Bees periſh, and the ſubjects
o to ruine. 3. *Ariſtæus* is the cœleſtiall heat, the
ffect of the Sun, joyned with moderate moiſture,
y which, Bees, and Olives, and all things uſefull
or our life are procreated and cheriſhed; by the ſe-
ret influence of this heat, thoſe Northern windes
n *Pontus*, *Ægypt*, and other places are raiſed, which
fter the Summer ſolſtice, blow, and laſt four dayes,
y which the rage of the Dog-ſtar is mitigated;
heſe winds are called *Eteſii*, becauſe every yeer they
low at the ſame ſeaſon; in *Spain* and *Aſia* theſe
teſian windes blow from the Eaſt; this heat work-
ng upon *Jupiter* and *Neptune*, that is, on the air and
ea, doth cauſe and generate theſe windes; now, as
his cœleſtiall heat produceth and cheriſheth Bees,
o *Euridice*, mans judgement, art, and induſtry muſt
e joyned; otherwayes by the Nymphs, that is, too
much rain, or by many other wayes the Bees may
ail, and if they fail, the ſame heat, out of putrified
matter may make a new generation. 4. Chriſt is the

true *Aristæus*, the good shepherd, the best of men and the son of God, by whom we have honey and oil, comfort and spirituall joy, and all things else, whose request the heat and Dog-star of Gods anger was appeased; he is in love with our souls, as *Aristæus* with *Euridice*; but we run from him, and are stung by the serpent the Devil; we dyed with *Euridice*, we were destroyed with *Aristæus* his Bees, until he restored us again to life by the sacrifice of his own body.

When Aristæus lost his troops
Of honey, people, and their hopes;
And when Cyrene he ador'd,
He had his swarms again restor'd.
Wee are the Bees, and Christ is he
Who would himself an offring be;
He was both Altar, Priest and Hoast,
He found us out when we were lost.
He got us pleasure by his pain,
His death's our life, his losse our gain.
In that we do injoy our lives,
In that our wexin Kingdom thrives:
In that we sit on fragrant flowers,
Bedew'd with pearly drops and showers;
In that our Cells with Nectar flow,
In that our yong ones live and grow:
In that we play in open air,
In that the Heavens are so fair;
In that we have so long a Spring,
And with our humming Meads do ring:
All this we have, and more then this,
By vertue of Christs sacrifice.
Its he who with his gentle breath,

Tempers the heat of Jova's wrath.
Its he that loves us night and day,
And yet like fools we run away.
He is our husband, not our foe,
Then whither will you from him go?
You run, but do not see, alas,
The Serpent that lurks in the grasse.
O Lord, when thou dost call on me,
Incase my eyes, that I may see
Thy love, and beauty of thy face;
And so support me with thy grace
That I may stand; or if I fall,
I may not lose my soul withall.

ATALANTA.

SHe was the daughter of King *Ceneus*, so swift in running, that no man could match her; only *Hippomenes* overcame her, by casting in her way three golden apples, at which whilst shee stooped to take them up, she lost her race; she was the first that shot the *Calydonian* Boare; and with the sharpe point of her spear, brought water out of a rock; but for lying in *Cybeles* temple with *Hippomenes*, shee was turned into a Lioness, and he into a Lion, which drew *Cybeles* Chariot.

THE MYSTERIES.

HEre we have the picture of a whore, who runnes swiftly in the broad way that leadeth to destruction; if any thing stay her course, it is wise counsell and admonition; for wisdom is represented by gold.

It

It is she that kils the Boars, that is, wanton and unruly youths, wounding both their bodies, soules and estates, and therefore hath a sharp speare, to draw water out of rocks; because many who at first were senseleſſe like stones, being deepely wounded with remorse for their former folly and stupidity, fall to repentance, to weeping and lamenting, considering what they have lost: and as *Atalanta* defiled *Cybeles* temple, so doth a whore pollute her body, which is the Temple of the Holy Ghost; so doth the whoremaster make his body all one with the body of an harlot; and so both degenerat from humanity, and participate of the cruelty and lasciviousneſſe of Lions, and by this means become miserable slaves and drudges to *Cybele*, mother earth, that is, to all earthly affections and lust. 2. As *Atalantas* course was interrupted by golden apples, so is the course of Justice oftentimes stopped with golden bribes. 3. Here we see that one sinne draweth after it another, worse than the former; fornication begetteth profaneneſſe, and profaneneſſe cruelty, and miserable servitude to earthly lusts. 4. Let us with *Atalanta* run the race that is set before us, and wound the boare of our wanton lusts, & draw water from our rocky hearts, let us take heed, that the golden apples of worldly pleasure and profit, which *Hippomenes* the Devil flings in our way, may not hinder our course; commit not spirituall fornication with him in the temple of *Cybele*, lest God in his just anger, make our condition worse than the condition of the brute and savage beasts.

We're

We're all in Atalanta's caſe,
We run apace,
Untill our wandring eyes behold
The glitt'ring gold:
And then we loſe in vanity
Our race, and our virginity.

Gods holy Temple we pollute,
And proſtitute
Our ſouls to foul Hippomenes,
With all boldneſſe;
So having loſt humanity,
Fierce Lyons we become to be.

And then our heads we muſt ſubmit,
To curb and bit
Of mother earth, whoſe heavie Wain
We draw with pain:
And yet we cannot ceaſe to draw
Earth, till earth hide us in her maw.

O that we could our ſins deplore,
And kill the Boare
Of wanton luſts, e're we hence go
To ſhades below:
O that our rocky hearts could rend,
And from them Chryſtall Rivers ſend.

O God, all filthy luſts deſtroy,
Which me annoy,
And give my flinty heart a blow,
That tears may flow:
O let me not thy houſe profane,
Which thou haſt purchas'd with thy pain.

ATLAS

WAs the ſon of *Japetus*, and brother of *Prometheus*, or as others ſay, he was begotten of heaven and the day; if this was not another *Atlas*; he was King of *Mauritania*, and had a garden where grew golden apples, he was turned into a mountain by *Perſeus*, *Jupiters* ſon, upon the ſight of *Gorgon* head, becauſe he refuſed to lodge him.

THE MYSTERIES.

Atlas is the name of an high hill, which for the height thereof, being higher than the clouds, was ſaid to ſupport heaven, and to be begotten of heaven and day, becauſe of the continuall light on the top of it, as being never obſcured with miſts, clouds, and vapours. 2. This is the name of him who firſt found out the knowledge of Aſtronomy, and invented the Spheare; which ſome think was *Henoch*, and for this knowledge was ſaid to ſupport heaven. 3. This is the name of a king in *Mauritania*, who perhaps from the bigneſſe, and ſtrength of his body, was called a mountain; and was ſaid to have a garden of golden apples, becauſe of the plenty of golden mines in his Kingdom. 4. God is the true *Atlas*, by whoſe Word and power the world is ſuſtained; that mountain on which we may ſecurely reſt, who only hath golden apples and true riches to beſtow on us. 5. The Church

Church is the true *Atlas*, a ſupporter of a Kingdom; he child of heaven, the hill on which God will reſt, on which there is continuall light and day, a rock a-gainſt which hell gates cannot prevaile; where is the garden of golden apples, the Word and Sacraments. 6. A King is the *Atlas* of his Common-wealth, both for ſtrength and greatneſſe, there is the day and light of knowledge in him, which the people cannot ſee; (a) *Prometheus*, that is, Providence is his brother; by the meanes of his knowledge and providence the Kingdome is ſupported, and his gardens are filled with golden apples, that is, his treaſures with mony. 7. He deſerves not to be called a man, but a monſter, who wil not be hoſpitable; for *homo ab humanitate*; and (b) *Jupiter* is the god of hoſpitality, who puniſheth the violation of it. 8. As *Perſeus* the ſon of *Jupiter*, ſought lodging from *Atlas*, but could have none, and therfore turned him into a ſenſeleſſe hill. So Chriſt the Son of God, knocks at the doors of our hearts, whom if wee refuſe to let in, wee ſhew our ſelves to bee more ſenſeleſſe and ſtupid then hill *Atlas*.

(a) προμηθεία. (b) ξενιος.

Go too my ſoul, thy doors unlock,
Behold the Son of God doth knock,
And offers to come in:
O ſuffer not to go from hence,
So great a God, ſo juſt a Prince,
That were a grievous ſin.
Refuſe not then to intertain
So great a gueſt, who would ſo fain

Come

Come lodge and ſup with thee:
If thou refuſe, he can command
The Gorgon which is in his hand
Thy ſoul to terrifie.
His word the Gorgon is, which can
Turn unto ſenſleſſe ſtones that man
Whoſe gates will not diſplay
Themſelves to him, who ſtill intreats
To come unto our Cabinets;
And yet wee'll not give way.
O Lord, whoſe word doth me ſuſtain,
And all that's in the earth and main,
And in the painted skies:
Let me thoſe goodly fruits of gold
Which in thy gardens ſhine, behold
With theſe my feeble eyes.
Lord give the King a laſting name,
And ſtrength, that he may bear the frame
Of this great Monarchy:
From whom if Prudence do not part,
Nor light of Knowledge from his heart,
Wee'll fear no Anarchy.
Make thou his golden ſplendor ſhine
As far as did King Atlas Mine
To earths remoteſt bound,
And let his head aſcend as high
As Atlas did above the sky,
With light and glory crown'd.

AURORA.

THe daughter of *Hiperion* and *Thia*, or as other write, of *Titan* and the Earth, the ſiſter of *So* and *Luna* drawne in a chariot, ſometimes with fou horſes, ſometimes with two only; ſhe uſeth to leav

her husband *Tithonus* with her ſon *Memnon* abed in *Delos*; ſhee made old *Tithonus* young againe, by means of herbs and phyſick.

THE MYSTERIES.

Aurora is the daughter of *Hiperion*, which ſignifieth to go above; for it is from above that we have the light of the *(a)* Sun, and every other good thing, even from the Father of lights; her mother is *Thia*, for it is by divine gift we enjoy light, and nothing doth more lively repreſent the Divinity then the light, as *Dionyſ. Areopagit.* ſheweth at large, ſhe is the daughter of *Titan*, that is, the Sun, who is the fountain of light and of the earth, becauſe the light of the morning ſeemes to ariſe out of the earth: The leaving of her husband abed with her ſon, is only to ſhew, that all parts of the earth doe not enjoy the morning at one time, but when it is morning with us, it is evening with thoſe of the remoteſt Eaſt-countries from us; whom ſhe leaves abed when ſhe riſeth on us, and leaves us abed when ſhe riſeth on them: for all parts are Eaſt and Weſt, and all people may be called her husbands, and ſons, for ſhee loves all, and ſhines on all; and by her abſence, leaves them all abed by turns. Her chariot ſignifieth her motion; the purple and roſe colour, do paint out the colours that we ſee in the morning, in the aire, cauſed by the light and vapors: Shee hath ſometime two, ſome-

(a) ἀπεξίων θεία.

times

times four horſes, becauſe ſhe riſeth ſomtime ſlower, ſometime ſooner. The making of old *Tithonus* young with phyſick, may ſhew that the phyſicall ſimples which come from the Eaſtern countryes, are powerfull for the preſerving of health and vigour in the body. Again, faire *Aurora* leaving old *Tithon* abed; doth ſhew, that beautifull young women delight not in an old mans bed; or by this may be ſignified a vertuous woman, whom *Salomon* deſcribes, who riſeth whilſt it is night, is clothed with ſcarlet and purple, who doth her husband good, &c. (*a*) Laſt, our Saviour is the true *Aurora*; who was in love with mankind, whom he hath healed from al infirmities, and hath beſtow'd on him a laſting life, which knoweth not old-age; his light from the chariot of his word, drawen by the foure Evangeliſts, ſhineth over all the world.

(*a*) *Prov.* 31.

As fair Aurora from old Tithons bed,
Flyes out with painted wings, and them doth ſpred
Upon the firmament;
So from the heavens golden Cabinet,
Out ſtyes a morning all with Roſes ſet
Of graces redolent.
Whoſe preſence did revive the hearts of thoſe
Whom night of ſin and errour did incloſe
Within her darkeſt Cell;
This morning on a purple Chariot rides,
Drawn by four milk-white Steeds, the reins he guides
In ſpight of death and hell.
Chriſt is this morning, who triumphantly
On the bright Chariot of his Word doth ſtye;
The four white horſes are

The four Evangelists, whose light doth run
As swift as doth Aurora, or the Sun,
Or Moon, or any Star.
Its he that Eagle-like our youth renews,
And in us all infirmities subdues;
Its he whose radiant wings
Displaid abroad, hath chas'd away the night,
And usher'd in the day, which mentall light
And true contentment brings.
O thou whose face doth guild the Canopy
Which doth infold fire, air, and earth, and sea,
Extend thy glorious rayes
On me, Oh let me see that countenance
Which may dispell the night of ignorance,
So shall I sing thy praise.

CHAP. II.

B

BACCHUS.

HEe was the ſonne of *Jupiter* and *Semele*, who was ſaved out of his mothers aſhes after that *Jupiter* had burnt her with his thunder, and was preſerved alive in *Jupiters* thigh; he was bred in *Ægypt*, and nurſed by the Hyades and Nymphs; he ſubdued the *Indians* and other nations; was the firſt who wore a Diadem, and triumphed, and found out the uſe of wine.

THE MYSTERIES.

BY *Bacchus* is ordinarily meant Wine, which is the fruit of *Semele*, that is, of the Vine, ſo (*a*) called, becauſe it ſhakes the limmes; for no liquor ſo apt to breed palſies, as wine; aſhes, becauſe hot, make good dung for Vines, therefore *Bacchus* is ſaid to proceed of his mothers aſhes, and to be cheriſhed in *Jupiters* thigh, becauſe the Vine proſpers beſt in warme aire, and in a ſoile moſt ſubject to thunder, which is cauſed by heat which is moſt fervent, and thunders moſt frequent in July and Auguſt, when

(*a*) σείειν τὸ μέλη.

the

he grapes do ripen. He was bred in *Egypt*, becauſe a ot aire, and mellow ſoile as *Ægypt* is, is fitteſt for vine; and becauſe moiſture is required for the in-reaſe of wine; therefore he was ſaid to be nurſed y the Hyades and Nymphs. Hee ſubdued the *Jndi-ns*, either becauſe wine makes reſolute ſouldiers, or ecauſe moſt countries are ſubdued with exceſſive rinking and abuſe of wine: and indeed *Bacchus* ay weare the Diadem, for he doth triumph over all tions, of all ſorts of people and profeſſions; there few that with *Lycurgus* will oppoſe him; his irſus reacheth farther than any Kings Scepter, or e Roman Faſces; if we would ſee his *Orgia* or ſa-ifices, his Prieſts or *(a) Mænades*, his Panthers, Ti-rs and Lynces, with which his chariot is drawen, e Satyrs and *Sileni* his companions, with their ymbals and vociferations, we ſhall not need to go ; he never had greater authority over the Jndians, n he hath over this Kingdom; he once ſlept three ars with *Proſerpina*, but we will not let him reſt e day. The Thebans tore *Orpheus* for bringing in cchus his ſacrifices among them; and *Icarius* was ught to have brought in poyſon, when he brought wine; but the caſe is otherwiſe with us; if any commend the exceſſe of wine, he ſhall have *Al-hoes* doome, ſhe for diſcommending *Bacchus*, was ned into a Bat; and he ſhall be accounted no bet-, yet I diſcommend not the moderat uſe of wine, ich is *Jupiters* ſonne, or the gift of God; for it ngthens the body, comforts the heart, breeds good

(a) *Vel Thyades & Mimallones & Bacch.*

bloud; for which cauſe *Bacchus* was alwayes young for wine makes old men look young, if it be moderate, otherwiſe it makes them children, for ſo *Bacchus* is painted; he had alſo both a virgins and a bull face, hee was both male and female, ſometimes he had a beard, and ſometimes none, to ſhew the different effects of wine moderatly and immoderatly taken; he was worſhipped on the ſame altar with *Minerva*, and was accompanied with the *Muſes*, to ſhew that wine is a friend to wiſdome and learning. *Mercury* carried him, being a child, to *Macris* the daughter of *Ariſtæus*, who anointed his lips with honey; to ſhew that in wine is eloquence; and likewiſe the naked truth, therefore *Bacchus* is alwayes naked, and if *Amphisbæna* the Serpent, that ſorrow or care bite the heart, let *Bacchus* kill him with a vine-branch: wine refines the wit, therefore the quick ſighted Dragon was conſecrated to *Bacchus*; and to ſhew that much pratling was the fruit of wine, the chattering Pye was his bird. And becauſe wine makes men effeminat, therefore women were his prieſts; he ſlept three yeares with *Proſerpina*, to ſhew that Vines the firſt three yeares are not fruitfull; he was turned unto a Lion, to ſhew the cruelty of drunken men; he was torne by the Titans buried, and revived againe, for ſmall twigs cut from a vine, and ſet in the earth, bring forth wine vines. He was called (a) *Liber*, becauſe wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts; it make

(a) *Liber & Lyæus idem.*

begg

begger a gentleman. (a) *Dionyſus* from ſtirring up the mind; he was the firſt that made bargains, and ſo it ſeems to be true by the Dutch-men, who wil make no bargains till they be well liquored. 2. *Bacchus* is the Sun; who is both *Liber* and *Dionyſus*, free from all ſublunary imperfections, and freeth the world from darkneſſe and inconveniencies of the night, and pricks forward the mindes of men to their daily actions; he is ſtill yong, not ſubject to age and decay, naked, for he makes all things naked and open to the eye of the author of generation of all things, as well as of wine, the ſon of *Jupiter*, becauſe he is a part of heaven, and of burned *Semela*, becauſe they thought that the Sun was of a fiery matter; he dyeth and reviveth again, when after the cold winter he recollects his heat, ſtrength, and vigour; his ſleeping with *Proſerpina*, ſheweth his abode under our Hemiſphær; the wilde beaſts which accompany him, ſheweth the extremity of heat, with which beaſts are exaſperated; he is a friend to the Muſes, for by his influence our wits are refined; a deſtroyer of *Amphisbæna*, that is, the winter, which ſtings with both ends; for at its coming and going, it breeds diſeaſes and diſtempers in our bodies; he was painted ſometimes like a childe, ſometimes like a man, becauſe in the winter the dayes are ſhort, and his heat weak, but in ſummer his heat is ſtrong, and dayes are long; he is cloathed with the ſpotted skin of a Deer, to ſhew his ſwiftneſſe, and multitude of Stars with which he ſeems to be covered at night; the travels of

(a) *Ne mentem & νοῦν pungo.*

Bacchus, do ſhew the motion of the Sun. 3. Ori-
ginall ſin, like *Bacchus*, received life by the death o
Eva, who for her diſobedience was ſtruck with th
thunder of Gods wrath; and it hath been fomente
by *Adams* thigh, that is, by generation; this unru
evil hath travell'd farther then *Bacchus* did, and ha
an attendance of worſe beaſts then Tygers, Panther
&c. to wit, of terrours, and of an evil conſcienc
and actuall ſins, it hath ſubdued all mankinde; an
as *Bacchus* turning himſelf unto a Lyon, made all th
mariners in the ſhip wherein he was carried, lea
into the Sea; ſo this ſin turned us all out of Para-
diſe, unto the Sea of this world. 4. Chriſt is th
true *Dionyſius*, Διὸς νοῦς, the minde of God, the inter-
nall Word of the Father, born of a woman withou
mans help, as the Græcians fable their *Bacchus* t
be; and yet they give (*a*) credit to their figment, an
not unto our truth; he is *Liber*, who makes us onel
free, the great King, who hath ſubdued all Nations
whoſe Diadem is glory. He hath kill'd *Amphiſ-
bæna* the Devil, the two-headed Serpent, his tw
ſtings are ſin and death, with the one he hath woun-
ded our ſouls, with the other our bodies; he tri-
umpheth over all his foes; his body was torn wit
thorns, nails, and whips, and went down to hell, bu
he revived and roſe again; he is the true friend o
wiſdom and learning, and who hath given to us
more comfortable wine, then the wine of the grape
that wine which we ſhall drink new with him i
his Kingdom; his lips were truly anointed with ho-

(*a*) εὖς ὁ *bonus filius*; *nomen Bacchi.*

ney,

ney, grace was diffuſed in them, and never man ſpake as he did; he is that Lyon of the Tribe of *Judah*, who hath overcome the Gyants, and the Pyrats vvho vvould have bound him, that is, the vvicked Angels and Tyrants of this vvorld; he is ſtill yong, as not ſubject novv to mortality.

If you would a Monarch ſee
All array'd in Majeſty,
Who triumphed firſt, and wore
Such a Crown, as none before
Could attain too; Chriſt is he
Who triumphing on a tree,
Kill'd the Snake with his two ſtings,
Death and ſin, and captiv'd Kings,
And the Titans who combine
Heaven it ſelf to undermine.
This is he whoſe eloquence
Doth ſurpaſſe all humane ſence:
From whoſe lips, as from a Still,
Drops of Nectar down did drill;
When our hearts with fear did pine,
He found out that pleaſant wine
Which hath made us laugh and ſing
Hallelujahs to our King.
He ſlung over-board, and drown'd
All the Pyrats that him bound:
When they had his body torn
With their whips and crown of thorn;
When they thought he had been ſlain,
He reviv'd and roſe again.
Hecate queen of the night
Held him not for all her might;
But this uncontrolled Prince
Burſt her gates, and got out thence.
O thou onely God of wine,
Comfort this poor heart of mine

With that Nectar of thy blood,
Which runs from thee like a flood.
On thy fruitleſſe ſervant pour
From thy veins a crimſon ſhower:
Let that dew of Rubies which
Fell from thee, my ſoul inrich;
Let me taſte of that ſweet ſape
Which dropp'd from this ſqueezed grape:
T'was for me this grape was preſt,
Drink my ſoul, and take thy reſt.

BELIDES.

THeſe vvere the 50 daughters of *Danaus* the ſon of *Belus*, vvho kill'd their husbands all in one night by the perſvvaſion of their father, except *Hypermneſtra*, vvho ſaved her husband *Lyncius*: theſe daughters for their murther are continually in hell dravving vvater in a ſive vvhich is never full.

THE MYSTERIES.

OUr mother *Eva*, for murthering her husband vvith the forbidden fruit, hath this puniſhment impoſed on her, and all her children, that they are ſtill dravving vvater in a ſive vvhich vvill never be filled; that is, ſtill toyling and labouring for that vvhich vvill never fill, and content them; the covetous man is ſtill dravving riches; the ambitious man honours, the voluptuous man pleaſures, the learned man is ſtill labouring for knovvledge; and yet they are never full, but the more they dravv, the more they deſire; the drunkard is ſtill dravving liquor, but his

his body like a ſive is never full; there be alſo ſives that we are ſtill filling, but never full, unthankfull people, on whom whatſoever good turn we beſtow is loſt; hollow-hearted people, to whom we can commit no ſecret, but *pleni rimarum*, being full of chinks and holes, they tranſmit all; prodigall ſons, for whom carefull parents are ſtill drawing, but theſe ſives let all run out, and ſooner then the parents could put in; Preachers and School-maſters have to do with ſives, whoſe memory can retain nothing of that they learn. 2. Let us take heed of ſin, which hath a virgins face, but is ſecretly armed with a dagger to wound us. 3. Children muſt not obey their parents in that which is evil, leſt they be puniſhed in Gods juſt judgements.

Children obey your parents, but if they
Bid you do miſchief, you muſt not obey:
For ſure you muſt not yield obedience
Againſt Gods Laws, againſt your conſcience,
Leaſt with theſe cruell ſiſters you partake,
Of their vain toiling in the Stygian lake.
Let all beware of ſin, which men beguils
With her inticing looks, and flattering ſmiles.
She hath a virgins face, but traitors fiſt,
Which without grace we hardly can reſiſt.
Let no man joyn himſelf to ſuch a wife,
Whoſe mouth preſents a kiſſe, her hand a knife.

BELLEROPHON.

HE being falſly accuſed by *Antea* the wife of *Prætus*, for offering violence to her, was ſent with Letters

Letters by *Prætus* to *Iobates* his Father in Law, to be killed by him, who being unwilling to kill him himself, sent him against the people *Solymi*, *Chimæra*, and *Amazons*, who by the help of the winged horse *Pegasus*, which *Neptune* sent to him, overcame them all, afterward offering to ride up to Heaven was by *Jupiter* thrown drown.

THE MYSTERIES.

Bellerophon was a good Navigator, who in the swift ship, called *Pegasus* pursuing the Lycian Tyrant, who in the ship called *Chimæra* (on whose snout was the Image of a Lyon, on the Poop a Dragon, in the middle a Goat) had done much mischief, gave occasion to this fiction. 2. *Bellerophon* is an Astronomer, who finding out the qualities and effects of the Stars, was said to ride up to Heaven; but when they fail in their Prædictions, as oftentimes they do, then their horse *Pegasus* may be said to fling them down. 3. They that search too much into the secrets of Prædestination, are like *Bellerophon*, they climbe so high, till at last they are overthrown in their imaginations, *cœlum ipsum petimus stultitia*. 4. *Bellerophon* may be the Sun, who by the help of swift *Pegasus*, that is, the winde, which *Neptune* the Sea affords, doth overcome *Chimæra*, that is, the pestilentiall air, and drives away infectious mists. 5. A wise man is (a) *Bellerophon*, who incountring with difficulties, joyneth with prudence, the courage

(a) βελλεροφόντης ἀνήρ.

of a horſe, and celerity of a winged horſe, by which means *Alexander* became ſuch a conqueror. 6. By the example of *Bellerophon* beware of pride, which will ſpoil all good actions in us, and at laſt will give us a fall. 7. Mark here, that God is the miraculous preſerver of innocencie; a cleer conſcience will at laſt overcome all falſe accuſations, and like *Pegaſus*, carry us through all difficulties. 8. A good Chriſtian muſt like *Bellerophon*, fight againſt *Chimæra*, *Solymi*, and *Amazons*, that is, the devil, the world, and the fleſh; and then he muſt be alwayes mounting upward in holy meditations, and his converſation muſt be in Heaven. 9. If with *Bellerophon* we affect Heaven, we muſt take heed we do not look down upon the earth as he did, whoſe head grew giddy, and ſo he fell; we muſt not put our hands to the Plow and look back, *Remember Lots Wife*. 10 We ſee how hoſpitable and juſt the Gentiles were, for neither *Prætus* nor *Jobates* would kill *Bellerophon*, becauſe they had intertained him into their houſes. 11. Chriſt is the true *Bellerophon*, the wiſdom of God, who brought to us counſell and wiſdom; he was expoſed to all malice, but overcame all; he ſubdued the ſpirituall monſters, and rides triumphantly on his Word, as on a winged horſe, and by the power of his Divinity mounted up to Heaven.

Chriſt is that Potent Conqueror, who hath
Subdu'd the great Chimæra in his wrath:
Whom malice to all dangers did expoſe,
Who was accuſed falſly by his foes.
The more he was oppreſs'd, he grew the more

In power and honour, and at laſt did ſoare
On Fames ſwift wings, above the high extent
Of air, and fire, and ſtarry firmament.
His Word's a winged horſe, which he beſtrides,
And over Lyons, Goats, and Dragons rides;
O thou who rides now on the arched skie;
Who for my ſins was once content to dye;
Who hath ſubdu'd all monſters with thy word,
And now triumphs with that two-edged ſword;
Deſtroy in me theſe monſters which rebell
Againſt thy Laws, ſave me from death and hell.
Make me to ſpend my dayes without offence,
And let my daily guard be innocence.
And Lord, whereas I'm mounted on the wings
Of nimble Time, which fly'th with earthly things
Swifter away then Pegaſus; teach me
How I may fight to get the victory:
That e're I go from hence, I may ſubdue
Chimæra with Pentheſelæa's crue.
Whil'ſt I in holy raptures mount to thee,
From ſwelling pride good Lord deliver me.
And whil'ſt I'm carried on Faith's golden wings,
Keep back mine eyes from ſublunary things:
Leaſt whil'ſt I gaze on them, I tumble down,
And ſo loſe both the victory and crown.

BOREAS, BOREADÆ, HARPIÆ.

Boreas being in love with fair *Orithyia*, whileſt ſhe vvas gathering of flowers neer the fountain *Cephiſus*, carryed her away, of whom he begot two ſons, *Calais* and *Zetis*, vvho vvere born vvith long blevv hair, and vvings at their feet; theſe vvith their vvings and arrovvs drove avvay the Harpies, ravenous and filthy birds (vvhich had Virgins faces, and Eagles talents) from the Table of blinde *Pheneus*, vvhoſe

whoſe meat was ſtill polluted and devoured by the Harpies.

THE MYSTERIES.

THeſe Harpies are flatterers, they are called alſo *Jupiters* dogs; hunting and flattering paraſites have undon many mens eſtates. 2. Many fathers are like blind *Pheneus*, they are ſtill gathering and providing wealth for rapatious children, of whoſe riotouſneſſe they take no notice; who like Harpies, in a ſhort time devour all, and are ſtill hungry, like *Pharaohs* leane kine, *pallida ſemper ora fame*. 3. There be three Harpies very hurtfull in a Common-wealth, to wit, flatterers, uſurers, informers. 4. *Boreas* is the ſon of *Neptune*, and brother of *Iris* or the rainbow, for the winds are ingenerated of the ſea vapour, ſo are rains, clouds, and rain-bows by the help of the Sun. 5. *Boreas* is the Northern wind, who carrieth away faire *Orithyia*, for the cold wind taketh away beauty, his two ſons *Zetis* and *Calais*, that is, frigidity and ſiccitie, drive away the Harpies, that is, Southern peſtilentiall vapors, which conſume and devour living creatures, for in the Southern wind there are three properties, anſwering to the three names of the Harpies, to wit, ſudden and ſwift blaſts, that is, Ocypete; ſtormes, Ællo; and obſcurity, Celæno. 6. Sacrilegious Church robbers are theſe Harpies, who fell upon Chriſts patrimony like Ocypete or Ællo, a ſudden blaſt or ſtorme; and like Celæno, have brought obſcurity on the Church, and have eclipſed

eclipsed her light; and indeed the names doe agree, for (a) Ællo is hee that takes away another mans goods, Ocypete, suddenly, Celæno blackness or darkness, so they on a sudden snatcht away those goods that were none of th irs, and with the obscure cloud of poverty have turned the Churches beauty into blackness; but these goods make them never the fatter, they passe suddenly from them, as *Pheneus* meat did thorow the Harpies, they are troubled with a continual (b) flix or lientery, neither can their crooked tallants hold them long, I grant the blindness and wickedness of *Pheneus*, that is, of the Clergie, gave occasion to this; but now their eyes are open, and their lives reformed: therefore the sons of *Boreas*, the Magistrate and Minister, with the arrows of authority, and wings of Gods word, may be expected shortly to drive away these Harpies. 7. *Pheneus* is a covetous miser who is blind, and seeth not what a number of Harpies gape for his death, that they may devour these goods, which he himselfe had not power to touch. 8. Gods Spirit, like *Boreas*, a cooling and refreshing wind, which filled the Apostles, and came on them like the rushing of a mighty wind delighteth in the soule of man, whilst that in the flowry meadows of the Church, watered with the cleare fountain of Gods Word, shee is gathering spirituall comfort, and when shee is joyned to that blessed Spirit, *Zetis* and *Calais*, that is, divine raptures are begotten, whose haires are skie-coloured,

(a) ἀέλλω, *id est*, ἑλὼν ἄλλο *alienum tollens.*
(b) *Fœdissima ventris proluvies.*

and

nd feet winged, that is, heavenly meditations and wift affections, which are nimble in the wayes of Gods Commandements, and ready to fly upward om earthly things, are the effects of this ſpirituall onjunction; and ſo by theſe, all Harpies, that is, coetous and earthly deſires are driven away. 9. God, ke *Boreas*, being in love with his Church, hath bet in the wombe of the bleſſed Virgin that winged onquerour, who with the arrowes of his power, nd wings of his Word, have driven away all ſpiriall Harpies.

Who think you may with priviledge
Rob Churches, and the Prieſts annoy?
Know this, that for your ſacriledge
The Lord at laſt will you deſtroy:
You'r like thoſe monſters virgin-fac'd,
Whom Calais and Zetis chas'd.

Your virgin-looks do ſhew you'r pure,
Your Feathers make you very gay:
But by your tallents I am ſure
You'r nothing elſe but birds of prey;
Which eat our tithes, and them pollute,
But what you eat you quickly mute.

Theſe Tables ſhall you not avail,
Theſe Morſels ſhall not make you fat;
For ſtill you eat, and ſtill you'r pale,
Your craw's ne'r full, your belly's flat.
Thoſe blew-hair'd winged ſons one day
Perhaps ſhall blow you quite away.

And you rich grubs who do abound
With wealth, and meat laid up in ſtore;

Hark

Hark how the Harpies wings reſound
About your windows and your dore:
They wiſh you dead, that they might ſhare
Thoſe goods among them which you ſpare.

And now Lord with thy powerfull breath
Drive all theſe helliſh birds away,
Which have conſpir'd to work my death,
And of my Table make a prey;
Reſtore my ſight that I may ſee
Their filthineſſe and treachery.

And whil'ſt I'm gathering fragrant flowers
Of comfort by the Chryſtall ſprings
Of thy pure Word, drop down ſweet ſhowrs
Of grace on me, and give me wings
To flye to thee, and make my hair
In colour like the Azure ſphære.

Make (though my feet walk here below)
My head may alwayes be above;
O let thy cooling ſpirit blow,
And raviſh me with thy true love.
Let me go with winged paces
To injoy thy chaſte imbraces.

Sweet Boreas come blow on me
With thy cold breath, and do not ſtay;
My ſoul longs much to joyn with thee,
O let this be our wedding day,
Wherein I (which is ſtill my wiſh)
Thy Myrrhe-diſtilling lips may kiſſe.

CHAP. III.

C

CADMUS and *HARMONIA.*

HE was King of the *Thebans*, to whom *Jupiter* gave *Harmonia* to wife, who was the daughter of *Mars* and *Venus*, the chief gods were preſent at the wedng, and gave ſeverall gifts: This *Cadmus* was ſent his father to ſeek out his ſiſter *Europa*, whom hen he could not finde, and not daring without r to return home, built *Thebes*, and kill'd a Dragon hich kept a Well, the teeth of which he ſowed, d of them were begot armed men, who by means a ſtone which *Cadmus* flung among them, fell to arrelling, and kill'd each other; afterward he was med unto a Dragon, and by *Jupiter* was ſent unto e Elyſian fields.

THE MYSTERIES.

Cadmus may be meant of a wiſe Governour; who marrieth with *Harmonia*, when he doth all ngs with order and *Harmonie*, and where this arriage is, God beſtoweth many bleſſings, *Ceres* ll not be wanting with her corn, nor *Apollo* with

his Cithern, nor *Mercurie* with his Harp, nor *Mi-nerva* with her golden chain, and artificially wrought Cloak; that is both profit and pleasure, and arts are to be found where wisdom and order go together in Government: it is this which seeketh out *Europa*, that is countries for new Plantations; by this *Thebes* and Cities are built, by this the *Dragon*, that is, malicious and subtill enemies are slain, and if of one enemy many should arise; it is the part of a wise *Prince* to fling among them, that is, to use some means wherby they may fall out among themselves that so they may be weakned, and their violence kept off from Him; he must also be of a favourer of learning for *Cadmus* brought from *Phœnicia* unto *Greece* sixteen letters Alphabeticall, and a *Prince* must have the Dragons eye; and be turned unto a Dragon, when wickedness gets the upper hand, that hee may be fearfull to those that do evill; and such a Prince at last shall be received unto the *Elysian* fields, that is shall have rest and liberty, again a King must do nothing but by advise of *Minerva*, that is of his wise and learned Counsell; the two cheif props of a Kingdom are *Mars* and *Venus*, warre and propagation and these two live in harmony and order, as parents in their children; a wise man that cannot live securely in a publick place, will with *Cadmus* turn himself unto a Serpent, that is, live a private and solitary life. 2. A good Minister, like *Cadmus*, must do all things with order and decencie, he must do nothing without advice from God; he must seek out *Europa* his sister, that is, every lost soul, and if she cannot,

will not be found, he must not be idle, but must give himself to build the city of God; for these two a Minister must do, seek those that be lost, and confirm or establish those that stand; he must also kill the Dragon that infecteth the Well, that is, the Heretick, who poysoneth the cleer fountain of Gods Word; and if the destruction of one Heretick be the generation of many, as we see in the Arrian Heresie, being overthrown by the *Nicene* Synod, of which, as out of the Dragons teeth, arise *Eusebians*, *Photinians*, *Eunomians*, *Acacians*, *Eunomians*, *Macedonians*, *Aetians*, *Anomians*, *Exucontii*, and *Psatyrians*; wee must fling *Minerva's* stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another; so we read in that the Councell of *Selentia*, the *Arrians* went together by the ears among themselves, being divided into *Arrians* and *Semiarrians*; a Minister also must be turned into a Serpent for wisdom, and so shall be received into the Elysian fields. 3. Christ is the true *Cadmus*, who was sent of his father to seek that which was lost; he is the husband of order and harmony, the builder of a greater city then *Thebes*; the destroyer of (a) the great Dragon the Devil, and of all his armed men, or associates; he hath opened unto us the fountain of grace and knowledge; upon him God bestowed all gifts and perfection; that Serpent that was lifted upon the Crosse to cure all beholders, and at

(a) *Si veteres sapientes satis hydræ dentibus, armatorum segetem insisse crediderunt, &c. quanto magis credendum, &c. Ambr. de resurrectionis.*

laſt was received unto glory. 4. Here is a type of the Reſurrection.

Behold that Prince which once with Majeſtie
Inveſted was, whoſe throne was far more high
Then is the ſtarry Cabinet
That over this low Globe is ſet.
Yet was content to leave that ſtate, and throw
Himſelf upon his foctſtool here below.
He ſtept down from his lofty throne
To ſeek his Siſter that was gone.
And whilſt he ſought her, he rear'd up the wall
Of that great City which ſhall never fall,
And then the Dragon, he did wound
And all his toothbread ſonnes confound:
He did thoſe glaſsie ſprings of life diſcover
Which drill the flowers, and pleaſant meads run over,
In his pure heart all graces met,
And beauty in his face was ſet.
But yet this all-commanding King was deem'd
A worm, no man, and as a Snake eſteem'd.
Men hide their faces from this King,
Whoſe face makes men and Angels ſing.
Though men deſpis'd him, yet he was received
Into theſe joys which cannot be conceived;
By all the winged companies,
Whoſe dwelling is above the skies.
O thou who guides the heavens as with rain,
And dwels in light which no man can attain,
Vouchſafe to look from thoſe high Towers,
On theſe low Cottages of ours.
Seek out my ſoul which hath forſaken thee
To follow after lying vanity,
Tread down the Dragon and his brood,
For they have ſtill my ſoul withſtood.

The Picture of a King.

He is of noble pedegree,
His wife is called Harmony ;
The chiefeſt Gods in their beſt ſtate,
His Nuptials do celebrate.
Jove that ſhakes heaven with his brows
Unto the King preſents this Spouſe ;
Whoſe Father is the god of war,
Whoſe Mother is the morning ſtar.
Minerva brings her golden chain,
And Ceres makes them rich with grain;
Joves daughters, with their beardleſſe King,
From Helicon their muſick bring ;
Each one with flowers and Laurels crown'd,
And Arca's harp doth ſweetly ſound.
The gods all in their beſt array,
With dances crown this wedding day.
Thus honour, wealth, and pleaſure wait,
Where ſuch a King doth rule the State ;
He by Minerva's help can wound
The Dragon, and his brood confound :
That under him we freely may
Drink of that fountain in the way.
But yet he hath the Dragons jaws,
To tear all thoſe that break his Laws ;
Thus in his life this King is bleſt,
And in his death in peace ſhall reſt.
Now if there be above the ground,
A Prince ſo perfect to be found,
He's either in King Arthurs chair,
Or elſe he doth reſide no where.

CASTOR and *POLLUX.*

THeſe were twinnes begot of *Leda*'s egge, with whom *Jupiter* converſed in the forme of a Swan; the one was a champion, the other a horſe-man, they went againſt the Calydonian Boare; and accompanied the Argonautes, upon whoſe heads, when two flames were ſeene, when they were in the ſhip, the ſtorm ceaſed; and they were afterward thought to be gods of the ſea: when *Caſtor* was killed, *Pollux* obtained of *Jupiter* that the immortality ſhould be divided between them; therefore when one dieth, the other liveth.

THE MYSTERIES.

I Thinke, not unfitly againſt the Peripateticks, we may gather out of this fiction, the creation of the Sunne and Moone, for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confuſed egge, that is, out of the chaos brought forth theſe two glorious flames, whoſe dominion is over the ſea, becauſe by their influence, light, and motion, ſtormes and vapors are raiſed and ſetled: the Sun is the Champion, who by his heat ſubdueth all things: The Moon is the Horſe-man, if you conſider its ſwift motion, it is well and comfortable when they both ſhine, but if either of them be eclipſed, it is diſmall and ominous: Immortality may be ſaid to be divided between them, becauſe when the one liveth, that

that is, ſhineth, the other is obſcured, and in a manner dead, at leaſt to us: They ride on white horſes, to ſhew their light; and they found out the golden Fleece, becauſe no mettals are generated but by their influence, nor can they be found out, but by their light. 2. The ſoule and body are like *Caſtor* and *Pollux*, for when the one dieth, the other liveth; and when the body is a ſleepe, and as it were dead, then is the ſoule moſt active; and when the body is moſt vigilant, the ſoule is leſſe vigorous. 3. By this fiction the Gentiles wound themſelves; for if they believe that theſe Dioſcuri were begot of a god and a woman; why will they not believe the true generation of Chriſt, of a Virgin, and the Holy Ghoſt. 4. By this alſo, judiciall Aſtrologers may be confuted; for we ſee that the ſoules and diſpoſitions of men depend not on the Stars; theſe two were twins, borne under the ſame conſtellation, yet of farr different ſtudies and inclinations, the one being a wreſtler, the other a horſe-man. 5. Satan who can transform himſelfe unto any ſhape, appeared to the *Romans* in the Latin war in the form of *Caſtor* and *Pollux*, on horſe backe, for which cauſe a Temple was erected to them, by *A. Poſthumius* dictator; have not we more cauſe to erect the Temple of our hearts to Chriſt, who upon the two white horſes of the two Teſtaments, hath brought us good news of our victorie againſt our ſpirituall foes. 6: This temple was erected both to *Caſtor* and *Pollux*, but *Caſtor* the leſſe worthy caried the name from the other, by which we ſee, that honour is not alwayes given to thoſe that deſerve beſt. 7. *Dioſcuri* were

preſervers of men, but *Helena* came out of the ſame egge, which was the overthrower of *Troy*; ſo in the ſame Church are good and bad, ſavers and deſtroyers.

8. It was love in *Pollux* to ſhare his immortality with *Caſtor*, but in this he did him more hurt then good, for it had been better to dye once then ſo often; thus our affections are oftentimes prepoſterous.

9. Chriſt hath done more for us then *Pollux* for *Caſtor*, for he loſt his immortality for a while, that we might injoy it for ever.

If Pollux was ſo kinde and free,
To ſhare his immortality
With Caſtor that was ſlain;
That they might both participate
Of life and death by turn, and that
They both might grow and wain;
How much more gracious was he,
Who was a King, and yet would dye
For him that was a ſlave;
That he might never dye again,
But might be freed from endleſſe pain,
And from the eating grave.
O Lord thou art that King, and I
The ſlave, who for my ſins muſt dye,
And to my duſt return:
O raiſe me by thy mighty aid
In that laſt day, from deaths black ſhade,
And from my ſilent Urn.
And let me not with Caſtor trace
So often too and from that place
Where night and darkneſſe raign;
But joyn me to theſe winged wights,
Which far above heavens twinkling lights
With thee in bliſſe remain.

CENTAURI.

THeſe were half horſes, half men; begotten of *Ixion*, and of a cloud, which was preſented unto him in the form of *Juno*, with which he was in love; they quarrell'd with the *Lapithæ*, and carried away their wives being in drink, for which cauſe many of them were killed; they were given to many naughty qualities, but *Chiron*, who was *Achilles* Schoolmaſter, for his wiſdom and juſtice was much commended, but was wounded accidentally by one of *Hercules* his arrows, which fell upon his foot out of his hand, and was cured by the herb *Centurie*, and was then made a Star.

THE MYSTERIES.

MAny many men are like *Centaurus*, whoſe fore-parts are of a man, but hinder-parts of a horſe, they begin in the ſpirit, but end in the fleſh; their yonger yeers are ſpent civilly, their old age wantonly and profanely. 2. Kings have oftentimes *Centaurs* for their Counſellors, *Achilles* had *Chiron* for his Schoolmaſter; they have mens faces, fair and honeſt pretences for their advice, but withall a horſe tail, for the event is cruell and pernicious oftentimes: theſe are children of clouds, *(a)* for their intentions are oftentimes wrapped up in a cloud and miſt, that they cannot be diſcovered. 3. A drunkard is a right *Cen-*

(a) Nubigines bimembres. Virg.

taur,

taur, a man in the morning, and a beaſt in the even-
ing; the ſon of clouds, for whileſt he is ſober, he i
heartleſſe, melancholly, and as a dead man; but whe
his head is full of clouds, and vapours ariſing from
the wine, then he is full of life, talk, and mirth, and
then he is moſt given to quarrell, with the *Lapithæ*,
even his deareſt friends, and to offer violence to wo-
men. 4. Miſ-ſhapen and hard-favoured men, have
harſh and ill-favoured conditions. 5. Every regene-
rate man is in a ſort a *Centaur*, to wit, a man in that
part which is regenerate, and a beaſt in his unrege-
nerate part. 6. There is no race or ſociety of men ſo
bad, but there may be ſome good amongſt them, one
Chiron among the *Centaurs*, as one *Lot* among the
Sodomites, and one *Job* among the *Edomites*. 7. Drun-
kenneſſe, whoredom, and oppreſſion, are the over-
throw of Kingdoms, as we ſee here by the *Centaurs*.
8. Sin is a *Centaur*, having a mans face to perſwade,
but a horſes heels to kick us in the end. 9. Where
things are not ruled by Laws, order, and civility, but
carried head-long with violence and force, we may
ſay that there is a Common-wealth of *Centaurs*.
10. A Comet may be called a *Centaur*, as having a
horſe-tail; and the wiſdom of a man, in fore-telling
future events, it hath its generation in the clouds, or
air, and upon the ſight of it, blood-ſhed, wars, and
deſolation follow. 11. Juſt *Chiron* was wounded
by *Hercules*, but was afterward placed among the
ſtars; ſo, although might doth oftentimes overcome
right here, yet the end of juſtice and goodneſſe ſhall
be glory at laſt. 12. Our life is a *Centaur*, for it run-
neth

neth ſwiftly away, and as the *Centaurs* are placed by the (*a*) Prince of Poets in the gates of Hell; ſo is our life, as ſoon as we are born in the gates of death, *Naſcentes morimur*. 13. Governours, Souldiers, Schoolmaſters, ſhould be *Centaurs*, to have the wiſdom of men, and the ſtrength and courage of horſes.

(*a*) *Centauri in foribus ſtabulant. Virg.*

He that runs in the way of grace,
Muſt carefull be
He fall not, leſt he loſe his race
And victory:
What folly is't, to play the Saint
At firſt, and in the end to faint.

It's not enough to ſeek and know
God whil'ſt we'r yong,
And when age on our heads doth ſnow,
To dote on dung:
A good youth who in age doth fail,
A mans head hath, but Centaurs tail.

So drunkards, when they roare aloud,
And fight and ſwear;
They ſhew that they'r of that ſame cloud
That Centaurs were:
He that in drink will fight, and force
A woman, is both man and horſe.

So every ſin at firſt appears
With man-like face,
But we ſhall finde within few yeers
The horſes trace:
Sin looks on us with ſmiling cheeks,
But in the end it flings and kicks.

And as the Centaurs had ſwift heels
To run away,
So hath our time, which runs on wheels,
And cannot ſtay;
O that we could conſider this,
How ſhort a time, how ſwift it is.

O Lord ſo order thou my time,
That all may ſee
My fall's as hot as was my prime,
In love to thee;
That ſo of me they may not finde
A man before, a horſe behinde.

CERBERUS.

PLuto's dog, begot of *Typhon* and *Echidna*; he had three heads, and Snakes in ſtead of hair, and lay in the entry of Hell, who by *Hercules* was drawn from thence, who vomited when he ſaw the light and of his foame ſprung up the poyſonable herb *Aconitum* or *Wolfbain*.

THE MYSTERIES.

CErberus is a glutton, whoſe three throats are his three-fold deſire to eat, much, often, and varieties; he lyeth in the entry of Hell, for gluttony is indeed the gate of Hell, and that which brings many men to untimely deaths, *Plures gulâ quem gladius* and intemperance of Diet cauſeth oftentimes the *Bulimia* and *Canina appetentia*, dogs appetite, which is an unſatiable deſire of eating, the effect whereof

is vomiting: This proceeds of *Typhon* and *Echidna*, heat and cold; to wit, of the heat of the Liver, and cold malancholly humours of the ſtomack, when the ſtomachicall Nerves are too much refrigerate; but this is ſometimes cured by *Hercules* the Phyſitian. 2. *Cerberus* is a covetous mā, (*a*) whoſe greedy deſire of having is never ſatisfied, he is *Pluto's* dog, for he makes riches his God, which like a dog, he is continnually watching his wealth, and by conſequence his deſire of having proceedeth of *Typhon* the Gyant and the ſnake *Echidna*, that is of oppreſſion & ſecret cunning, the 3 heads, or as ſome writ, a hundreth heads, do ſhew his unſatiable deſire; his ſnakie hairs doe ſhew how uggly he is in the ſight of good men, and how much by them abhorred: he lyeth in the gates of Hell, from whence gold cometh, for his affections are there, and his puniſhments are already begun in this life, he lyeth in a den, as lying baſely & obſcurely, and when he is drawn out from thence by *Hercules* the King, to any publicke office, or ſervice for the ſtate, he frets and foames, and at laſt againſt his will, or elſe profuſely without judgement vomits out his wealth, as a miſers feaſt is alwayes profuſe, and this breeds a poyſonable hearb, which is bad example. 3: Death is *Cerberus*: which is *Plutos* dog, Satans maſtiffe, by which he bites us; *Typhon* that is the devill begat death upon *Echydna* the ſerpent in which he poyſoned our firſt parents. His three mouths or hundreth rather, do ſhew the many wayes that death hath to ſeaſe on us; the ſnakie hairs doth ſhadow out the

(*a*) *Creſcit amori nummi quantum, &c.*

ugli-

ugglineſſe and fearfulneſſe of death; it lyeth in Hell gates, for the wicked muſt by death come to Hell, this dogge doth ſuffer all to goe in, but none to returne; from Hell is no redemption; but *Hercules* by his ſtrength overcame and bound him, and *Sybilla* by her wiſdom caſt him aſleep: ſo the Son of God by his power and wiſdom hath overcome death, and taken away its ſting. 4. An evill conſcience is *Cerberus* ſtil barking, and with his ſnakes affrighting and ſtinging the wicked, and lyeth in hell gates, for the wicked mans hell is begun here, it vomits out all by confeſſion, when it is convinced by the light of Gods Word, and that inward light which is in the mind. 5. The grave is *Cerberus*, the great (*a*) fleſh-eater, ſtill eating and never full: the ſnakie haires ſhew, that the ground is full of wormes, and ſnakes; it is alſo the entrie of Hel. The light of Chriſt the great *Hercules*, when he went down to Hell, cauſed this dog to vomit up his morſells, for the graves were opened, and many of the Saints bodies aroſe, and at the light of Chriſt ſecond comming, he ſhall vomit up all that he hath eat; out of *Cerberus* his foame grew the *aconitum*, to ſhew that poyſonable hearbes grow out of the corruption of the earth. 6: Satan is this Hell-hound, whoſe many heads and ſnakes, doth ſhew his many malicious & cunning waies he hath to deſtroy men, he is begotten of the Giant *Typhon* and the ſnakie *Echidna*, becauſe as parents live in their children, ſo violence and craft live in him, he is the vigilant dore keeper of Hell, lying in wait to tole in ſoules

(*a*) κρεοβόρος.

but

but never to let them out. The true *Hercules* Christ, by his strength and wisdome hath bound him, at the presence of whose light, he foames and fretts, and was forced to vomit and restore those soules which he held in captivitie, 7: Time with his 3 heads, that is, past, present, and future, is this dog, which devoureth all things. And he shall vomit up all hid things, for time revealeth all secrets. He lyeth in the gate of hell, all must go through his throat, that go thither; that is, all must have a time to die, and it is time that bringeth forth poysonable hearbs as well as profitable: and time hath brought us to the knowledge thereof.

Loe then the hundred-headed dog at last
Is bound with Adamantine chains so fast,
That though he bark and foame, yet cannot bite,
H'hath lost his power, but hath not lost his spite.
How much are we beholding to our Lord,
Who by his power and all-subduing word,
Charms monsters three, black-mouth'd infernall hounds,
Death, Hell, and Satan, and their power confounds.
When he descended to black Pluto's Tower,
Where this three-yawning Mastiff keeps the dore,
He caus'd him to disgorge himself of those
Which in his bowels he did long inclose.
He durst not stare upon these glorious rayes,
Which turn the darkest nights to cleerest dayes:
But frets and foames; his Snakes, as with a spell,
Stood all amaz'd to see such light in Hell.
Then let us all with one joynt harmony
Chant forth his noble praise, and pierce the sky;
That as the winged quirristers still sing
Coelestiall Hallelujahs to this King;
So we with them may chant, and Carroll forth

With

With warbling notes his everlaſting worth,
Who freed us from this priſon where we lay,
And makes us now injoy a brighter day,
Then any that within our Horizon
Was ever ſeen, or in the burning Zone.
And you rich hounds who almoſt ſplit with ſtore,
And yet your jaws are yawning ſtill for more,
Your ill-got gobbets vomit up in time,
Remember you'r but duſt, and gold's but ſlime.
Unlock your iron Goals, break up your caves,
In which your gold lyes buried as in graves.
And let your pale-fac'd money ſee the Sun,
Let free theſe captives from their dungeon:
That they may walk abroad, and let them ſerve
Poor men that are in want, and like to ſtarve.
And thou, O Lord, who onely durſt encounter,
And only couldſt, with that three-headed monſter;
And who hath pull'd the prey out of his jaws,
And broke his teeth, & par'd his ſcratching claws;
So ſatisfie my craving appetite,
That it in thee alone may take delight;
For neither honours (Lord) nor wealth I ſee,
This gaping heart of mine can ſatisfie:
For what are theſe but tranſitory toyes,
Compar'd with thee, compar'd with inward joyes.
The more my ſoul feeds on theſe aiery diſhes,
The more ſhe hungers, and the more ſhe wiſhes.
Hydropick men, ſtill drink, and ſtill are dry,
The horſe-leach cryes, Give, give, and ſo do I:
Then ſeeing there's no end of my deſire,
But wealth, like oil, doth ſtill increaſe this fire;
Give not too much, but what's ſufficient,
And having thee, with thee I'le be content.

CERES.

SHe was the daughter of *Saturn* and *Ops*; of her brother *Jupiter*, ſhe had *Proſerpina*; of *Iaſon* ſhe

id bear *Plutus*; and of *Neptune*, a horſe; at which
e was ſo much diſpleaſed, that ſhe hid her ſelf in a
ark cave, and was found out by *Pan*, whileſt her
ughter *Proſerpina* vvas gathering flowers vvith
no, *Minerva*, and *Venus*; *Pluto* carried her away
his chariot; therefore *Ceres* lighted torches, and
ught her up and down the world, and in her jour-
y being kindly lodged by *Celeus*, ſhe taught him
ſow corn, and nouriſhed his ſon *Triptolemus*, by
y with milk, by night in fire; which *Celeus* too cu-
ouſly prying unto, was ſlain by *Ceres*; and *Tripto-*
mus was ſent through the world in a chariot
awn with winged Dragons, to teach men the uſe
corn; *Proſerpina* could not be delivered from
ell, becauſe ſhe had taſted of a Pomegarnet in *Plu-*
s Orchard; yet afterward ſhe was admitted to re-
ain ſix moneths above the ground, and ſix moneths
der.

THE MYSTERIES.

Ceres is the Moon, which one half of the yeer in-
creaſeth, to wit, 15 dayes every moneth, which
ne ſhe is above the earth; the other half yeer, that
is decreaſing, ſhe is under; her daughter *Proſer-*
a may be the earth, which ſhe loſeth when *Pluto*,
t is, darkneſſe doth take away the ſight of it; and
lighting of torches, is the increaſe of her light,
which the earth is ſeen again; her hiding in a cave
er eclipſe by the earths interpoſition, but *Pan* the
n makes her appear again. 2. *Ceres* is corn, which

Saturn and *Ops*, that is, time and earth produce; *Pro-*
ſerpina is the ſeed, which *Pluto* raviſheth, becauſe
it lyeth a while dead under ground; *Ceres* hides her-
ſelf, that is, the corn is not ſeen, till *Pan* the Sun by
his heat bringeth it out; *Ceres* begets *Plutus*, corn
bringeth mony to the Farmer, and a horſe alſo, be-
cauſe the deſire of corn makes the Farmer labour
like a horſe, or becauſe the plenty of corn makes men
wanton and unruly like horſes, as it did the Sodo-
mites; the lighting of Torches is the heat and light of
the Sun and Moon, by whoſe influence the corn is
produced, the nouriſhing of *Triptolemus* by day
with milk, by night with fire, is the cheriſhing of
the corn with rain by day, and heat in the bow-
ells of the earth by night, the taſting of *Pluto's*
fruit is the food which the corn receiveth from
the ground. 3. *Ceres* is (*a*) the earth, by whoſe
benefit, we have *Proſerpina*, corn, *Plutus*, mo-
ney, and a horſe, that is, all cattell fit for uſe; this
is the nurſe of all living creatures affording them
milke and fire, food and heat; hence come theſe phra-
ſes, *cereale ſolum*; *cereales cænæ*, for plentifull ſuppers
and a fruitfull ground; and *cerealis aura*, for a tempe-
rate climat; when *Proſerpina* gathering flowers
that is, the corne which groweth with the (*b*)
flowers, eſpecially the Poppie (therefore conſecrate
to *Ceres*) was carryed away by *Pluto*, that is, failed
by reaſon of ſterilitie of the ground, and intemperance
of the air; then *Ceres* hides her ſelfe, that is, the earth
loſeth her beauty; but by the means of *Pan*, that is

(*a*) Δημήτερ. (*b*) *Cereale papaver. Virg.*

the ſhepherd with his ſheep fold, the land is inriched, and *Ceres* comes abroad in her beſt aray, and by the help of her two lamps, the Sun and Moon, ſhe recovers *Proſerpina* or corne again; for halfe of the years ſhe affordeth corn to *Triptolemus* the huſband-man, who in the chariot of time, drawn by the winged ſerpents, that is, uſed, guided, and imployed by his diligence & prudence, he ſendeth his corn abroad to thoſe that want. 4. *Ceres* may be the tipe of an earthly minded man; who is not content with one calling, but is ſtill trying new wayes to grow rich, ſomtimes he is in love with *Iupiter*, or the aier, and of him begets *Proſerpina*, that is, he will be a huſband-man, then finding that life too laborious and not gainfull enough, falls in love with (a) *Iaſon*, and playes the Phyſitian, and of him begets blinde *Plutus*, that is, mony, and yet not being content, he courts *Neptune*, and will play the Merchant venturer; and ſo being in love with the ſea, begets a horſe, that is, a ſhip, but loſing this way what he had got before, hides himſelfe and dares not ſhew his head, till *Pan*, that is, mony, (for mony is every thing) get him abroad again; in the mean while he is run ſo far in the uſurers bookes that his *Proſerpina*, his land, to which he would fain returne, is carryed away by *Pluto* the uſurer. 5. In this fiction is reproved curioſitie, by the example of *Celeus*; it is a dangerous thing to pry into the ſecrets of God. 6. Here alſo we ſee the reward of hoſpitalitie. 7. *Triptolemus* is a ſpend-thrift, who ſcatters abroad his goods, as he did his corn, in travel-

(a) ἰάομαι ſano, ἰασις ſanatio.

 ling;

ling; being carried by winged ſerpents, cunning flatterers, who ſuddenly exhauſt him. 8. Let us take heed, that whilſt we are gathering flowers with *Proſerpina*, that is, delighting our ſelves in theſe earthly vanities, *Pluto* the Devill do not take away our ſoules, and ſo ſhall be forced to leave the company of *Minerva*, *Iuno* and *Venus*, that is, be taken from all our wordly wiſdom, wealth and pleaſures. 9. *Ceres*, that is, parents ſhould be very watchfull over their daughters; for a virgin, that hath *Minerva*, *Iuno*, and *Venus* with her, that is, wit, wealth, and beautie, is in danger to be carried away, by *Pluto*, by ſome debauched and untoward ruffian. 10. As *Triptolemus* could not be immortalized without *Ceres* milk, and fire, neither can we attain Heaven without the ſincere milke of Gods word and the fire of affliction; and as in the day of proſperitie we are content to drinke the milk of his good things, ſo in the night of adverſitie we muſt not refuſe to ſuffer the fierie triall of perſecution. 11. *Ceres* was both a good Law-giver, and feeder of men; therefore her ſacrifices were called (*a*) *Theſmophoria*; ſo Princes ſhould be both. 12. Beware of eating Pomegranets in *Pluto's* orchard, for that hindred *Proſerpina's* deliverie from thence; ſo, it is a hard thing to reclaim thoſe from the power of Satan, who do reliſh and delight in ſin. 13. *Ceres* is a tipe of Gods church; which is a grave Matron in ruſtick apparell, as being of little eſteem in the world, having the ſpade of diſcipline in her right hand, and from her arm hangs a basket full of the ſeeds of Gods

(*a*) Θεσμοφόρια.

Word;

Word; by this hand ſtands two husband-men, the one turning up the ground with a ſpade, the other ſowing the ſeed; on her left hand (which holdeth the hook and flaile of correction and excommunication) ſtands two other husband-men, the one reaping, and the other threſhing, theſe are her miniſters, whoſe office is (a) to root out, and pull down, to build and plant; ſhe ſits upon the oxe of patience and labour, with a crown of wheat ears upon her head, as having power to diſtribute the bread of life, her breſts are open and ſtretched forth with the (b) ſincere milk of *Gods* words; over her right ſide, *Iuno* is dropping down rain, and over her left, *Apollo* ſhineth; to ſhew that by the heat of the Sun of righteouſneſſe, and influence of graces (c) from Gods ſpirit, ſhe doth flouriſh and fructifie. 14. Chriſt is truly *Ceres*; which having left mankind, being carried away by the devil, he came, and with the torches of his words found him out, and being drawn with the flying ſerpents of Zeal and Prudence, diſperſed his ſeed through the world; went down to Hell and reſcued us from thence.

(a) *Ier.* 1. 10.
(b) *Mammoſa Ceres.*
(c) *Sive quod gerat omnia, ſive quod creat. omnia.*

You that walk among ſweat flowers,
Daſht with drops of twi-light ſhowers,
Which with ſmels refreſh the ſence;
Look about and carefull be,
Of the plots and pollicie
Of that black infernall Prince.

Who's ſtill ready to incroach
On your ſouls, and in his Coach,
To hurl you from hence away
To that dark and diſmall place,
Where you cannot ſee the face
Of Apollo and the day.

And let us take heed that we
Taſte not that Pomegranat tree,
Which in his ſad Orchard ſtands;
If we do, we ſhall remain
Captives ſtill, and ne're again
Shall eſcape out of his hands.

Juno then cannot help us
With her wealth, nor fair Venus
With her ſea-froth countenance;
Neither yet that blew-ey'd maid,
Which out of Joves head was ſaid
To proceed, can help us thence.

Onely Chriſt did undertake,
When he paſs'd the joyleſſe Lake
To releaſe our ſouls again;
When we were in Pluto's power,
All inthrall'd within his Tower,
Where we ſhould have ever lain.

But he broke the gates of braſſe,
And made way for us to paſſe,
Though we taſted of that tree
Which bereav'd us of Gods grace,
And inclos'd us in that place
Where dwels endleſſe miſery.

He diſperſed hath that ſeed
Of his Word, which doth us feed;
Dragons now his chariots draw,

Who before were Gentile Kings,
Fierce as Dragons, ſwift with wings,
  Are now ſubject to his Law.

He holds out his burning Lamps,
Which expell unwholſome damps
  From us that in darkneſſe lye;
He doth raiſe us from below,
Not for half a yeer or ſo,
  But for all eternity.

O my God, amongſt May flowers,
When I ſpend ſome idle hours,
  When my joyes do moſt abound,
I will think on Deaths black Coach;
That if then it ſhould approach,
  I may be then ready found.

Thou do'ſt feed me daily, Lord,
With ſincere milk of thy Word;
  O then give me conſtancie,
That I may by night indure
Thy hot furnace, for I'm ſure
  Thou know'ſt what is beſt for me.

CHARON.

HE was the ſonne of *Erebus* and night; the boatman of Hell, who admitted none to his boat without mony, and till they were dead and buried; Yet *Ænæas* by his pietie, *Hercules* and *Theſeus* by their ſtrength, *Orpheus* by his muſick were admitted there before their death.

THE MYSTERIES.

BY *Charon* doubtleſſe death was underſtood; from χαραπω, to dig or make hollow, for death is ſtil hollow eyed, or from χαρις joy, for good men in death have true joy; χαρις, alſo is a benefit, and death is ſuch, and an advantage to good men; but ſo it is made by Chriſt, for in it ſelfe, death is the childe of Hell and night, and as *Charon* is deſcribed by (a) the King of Poets, to be old, but yet vigorous; yet ugly, furious, terrible, ſad, covetous, ſo is death; that which they fable of *Æneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death by his piety, ſtrength, power of his word, &c. He that would be admited into *Charons* boat, that is, have a joyfull death, muſt carry money in his mouth, that is, make him friends of his unjuſt Mammon; for what wee beſtow on the poor, that we carrie with us, to wit, the benefit and comfort of it, and we cannot have a joyfull death, or be admited into *Charons* boat, till our body of ſin be buried by repentance. 2. *Charon* is a good conſcience which is a continuall feaſt; this carrieth us over the infernall rivers, that is, over all the waters of affliction in this life. 3. *Charon* is the ſin of drunkenneſſe, the cup is the boat, the wine is the river *Phlegeton* which burnes them, and *Acheron* wherin is no true joy, *Styx* which cauſeth ſadneſſe and complaints; for theſe are the effects of drunkenneſſe; *Charons* fierie face, ragged cloaths, brawling

(a) *Aen.* 6.

and

and ſcolding tongue, rotten boat ſtill drinking in water, are the true emblems of a drunkard; he is the childe of Hell, and begot of Satan, and the night, for they that are drunk, are drunk in the night; he admits of no company but ſuch as are dead in this ſin, & buried in it, and ſuch as have mony in their mouths, that is ſpend-thrifts who ſpend all on their throats.

Remember this, all you that ſpend
Your life on drink, and mark your end:
As oft as cups and pots you toſſe,
So oft the river Styx you croſſe.
You'r Owls, you do not love the light,
You are the ſons of Hell and night:
Black Erybus begot you then,
You'r Monſters ſure, you are not men.
You are afraid, that if you dye,
Your bodies ſhould unburied lye;
And ſo your ſouls be forc'd to trade
A hundreth yeers in death's black ſhade,
Before you can admitted be
In Charons boat; this you foreſee:
And wiſely to prevent this ſoare,
You'l be intomb'd in drink before.
And thus you make your Funerall
Your ſelves by times in wine and oil.
You have an old and leaking throat,
Still ſucking in like Charons boat;
No company you will admit,
But who are buried in the pit
Of wine, whoſe mouths muſt fraughted be
With coin, ſuch are your company.
O Lord, before I go from hence,
Give me a joyfull conſcience,
That I may joyfully ride on
The billows of affliction.

Save

Save me, O God, from this foul vice
Of drunkenneſſe, and from avarice:
When D ath's wherry ſhall receive me,
Let not then thy comfort leave me;
So ſhall I not fear Charons looks,
Nor be diſmaid to croſſe theſe brooks,
Of Styx, Cocytus, Acharon,
Nor waves of ſcalding Phlegeton.

CHIMÆRA.

THis was a monſter, having the head of a Lyon, breathing out fire, the bellie of a goat, and the taile of a Dragon; which did much hurt, but was killed at laſt by *Bellerophon*.

THE MYSTERIES.

SOme thinke that this was a Hill, on the top whereof were Lyons, and *Vulcans* of fire, about the middle was paſture, and goates, at the foote ſerpents, which *Bellerophon* made habitable; others thinke this was a Pirates ſhip, having the picture of theſe three beaſts in it, others that theſe were three brothers called by theſe names, which did much hurt, others that by this fiction is meant a torrent of water, running furiouſly like a Lyon, licking the graſſe upon the banks like a goat, and winding like a ſerpent, as may be ſeen in *Natal. Comes*, and others; but I had rather thinke, that by this Monſter may be meant a whore; which is the wave or (*a*) ſcum of love,

(*a*) κυμα ἔρωτος.

wherein

wherin many are drowned; she hath a Lyons devouring mouth still craving, and devouring mens estates; he hath the wanton belly of a goat, but in the end will sting and poyson like a Dragon. 2. By *Chimæra* I thinke wine may be meant, which makes men furious like Lyons, wanton like goats, and cunning or craftie like serpents. 3. The life of man may be meant by this Monster; for man in his youthfull yeares is an untamed Lyon, in his middle age a wanton, or an aspiring goat, still striving to climbe upon the steep rockes of honour; and in his old age he becomes a wise and crafty serpent. 4. Satan may be understood by *Chimæra*, who in the beginning of the Church did rage like a Lyon by open persecution; in the middle and flourishing time thereof, like a goat made her wanton; and in the end will shew himself to be that red Dragon, labouring by secret cunning, and slights, to undermine and poyson her; but Christ already hath, and we in him, shall overcome this Monster.

Then let us all take heed of wine and whores,
If we will save these wretched souls of ours:
Or if we would preserve our lands and monies
From these devourers of mens patrimonies,
Against these monsters rather fight then flye,
I'le rather kill them then they shall kill me;
The Lyons fury's kill'd with patience,
The goatish wantonnesse with abstinence,
Against the Dragons sting use Antidotes,
Resist his cunning plots with counterplots.
Fear not, our life's a warfare; either we
Must fight, or else where is our victory?
Without which, there's no triumph, no renown,
And where there is no conquest, there's no crown.

O Lord,

O Lord, in this great combate ſtrengthen me,
That through thy power I may victorious be;
And let thy preſence cheer my heart, refreſh
My fainting ſpirits, and my trembling fleſh;
Thou art the Lord of hoaſts, O let thy word
Be unto me a Buckler, Helmet, Sword:
What can Chimæra do, if thou aſſiſt me?
Be thou my God, and then who dare reſiſt me.

CHIRON.

WAs a *Centaur* begot of *Saturn* in the forme of a horſe, of *Phyllyra* the daughter of *Oceanus*; he was an excellent Aſtronomer, Phyſitian and Muſitian; whoſe ſchollers were *Hercules*, *Apollo*, and *Achilles*, he was wounded in the foot by one of *Hercules* his arrows, of which wound he could not die being immortall, till he intreated *Iupiter*, who placed (*a*) him among the ſtars, with a ſacrifice in his hand, and an Altar before him.

THE MYSTERIES.

THat *Charon* is begot of *Saturn* and *Phillyra*, is meant that Aſtronomie, Phyſick, Muſick, and all other arts begot of time and experience, or of time and books; for *Phyllyra* is a thin skin or parchment, or paper, or that which is betwixt the bark and the wood of the tree, and is called *Tyllia*, on which they uſed to write. 2. *Saturn* or time begets learned *Chiron*, that is, arts and ſciences by the help of reading,

(*a*) *Sagitarius.*

but

but he muſt do it in the forme of a horſe, that is, with much patience and labour. 3. *Chiron* may ſignifie to us the life of a Chriſtian, which conſiſteth in contemplation, and ſo he is an Aſtronomer, whoſe converſion and thoughts are in heaven, and in action, which conſiſteth in ſpeaking well, and ſo he is a Muſitian, and in doing well, and ſo he is a Phyſitian; and becauſe Chriſtianitie is more a practick then ſpeculative ſcience, he hath his denomination *Chiron* from (*a*) the hand, not from the head; laſtly, ſuffering is a part of Chriſtianitie, and ſo *Chiron* patiently ſuffered the wound of *Hercules* his arrow. 4. *Chirons* feet were wounded before he was admitted amongſt the ſtars; ſo our affections muſt be mortified, before we can attain heaven. 5. *Chirons* pain made him deſire to die, ſo affliction makes us weary of this world, and fits us for heaven. 6. *Chiron* hath his Altar ſtill before him, and his ſacrifice in his hand, ſo Chriſt our Altar muſt be ſtill in our eyes, and our ſpirituall ſacrifices ſtill ready to be offered. 7. In that a *Centaur* had ſo much knowledge, we ſee that ſometime in miſ-ſhapen bodies are eminent parts, as were in *Æſop*, *Epictetus*, and others. 8. *Achilles* ſo valiant, *Hercules* ſo ſtrong; *Apollo* ſo wiſe, yet were content to learne of a deformed *Centaur*; ſo all ſhould hearken to the Miniſters doctrine, be his life never ſo deformed, though he be a *Centaur* in his life, yet he is a man, nay an Angel in his doctrine.

(*a*) χειρ *manus.*

To gaze upon nights ſparkling eyes,
Which ſtill are rolling in the skies,

Is

Is Chirons head; but we
Muſt have his curing hands alſo,
And's feet, which may indure Gods blow,
And's voice of melody.
Our hands muſt work ſalvation,
Our heads muſt meditate upon
Heavens ſhining Canopy:
Our tongues muſt praiſe Gods actions,
The feet of our affections
For ſin muſt wounded be.
I will before my Altar ſtand,
With ſacrifices in my hand,
And thus to God will pray:
Lord heal theſe wounded feet of mine,
Then make me as a Star to ſhine,
Or as the brighteſt day.
Give me the head of knowledge, and
A well-tun'd tongue, a working hand,
And feet which may thy blow
Indure; O wound me, ſo that I
By wounds may be prepar'd to dye,
And wean'd from things below.

CIRCE.

THe daughter of *Sol* and *Perſis*, and by her grand-childe of *Oceanus*; ſhe was a witch, & skilfull in hearbs, ſhe poyſoned her husband, King of *Scythia*, and for her cruelty was baniſhed thence, and carryed by her father *Sol* in a chariot, and placed in the Iland *Circæa*: ſhe turned *Vliſſes* fellowes unto ſwine, but over him ſhe had no power; ſhe could not procure the good will of *Glaucus*, who loved *Scylla* better then *Circe*; ſhee infected the water, in which *Scylla* was wont to waſh, and was (ha-
ving

ving touched this water) turned unto a Sea-Monſter.

THE MYSTERIES.

Circe, ſaith *Nat. Comes*, is the mixture of the Elements, which is cauſed by heat and moyſture; the 4. Elements are the 4 hand-maids; ſhe is immortall becauſe this mixture is perpetuall; and the ſtrange ſhapes ſhew the varietie of ſtrange forms brought in by generation, ſhe had no power over *Vliſſes* becauſe the ſoul commeth not by mixtion of the Elements, or generation. 2. By *Circe*, I ſuppoſe may be fittly underſtood death; cauſed by *Sol* and *Oceanus* grand-childe, becauſe death and corruption proceed out of heat and moyſture; the poyſoning of her husband ſhews that death is no accepter of perſons; *Sol* carrieth her in his chariot, for where the Sun ſhines there is death and corruption; her turning of men unto beaſts, ſhews that man is like the beaſt that periſheth, yea a living dog is better then a dead man; but ſhe hath no power over *Vliſſes*, that is, over the ſoul which is immortall, death hath no power; the four hand-maids that gathered poyſon for her, were *Adams* pride, gluttonie, infidelitie, and curioſitie, which made *Adams* death poyſon all his poſteritie. 3. By *Circe* may be meant the Devill, who hath cauſed beaſtly diſpoſitions in the nature of man, and hath poiſoned us all; as *Circe* infected *Vliſſes* fellows, but not himſelf; ſo he poyſoned *Iobs* body, but had no power over his ſoul; and becauſe God had ſet his

love

love upon man, and had rejected him for his pride, being an Angel, he to be revenged poyſoned man, as *Circe* did *Scylla*. 4. *Circe* is phyſicall knowledge conſiſting much in herbs; ſhe is the daughter of *Sol*, becauſe herbs proceed of his heat; ſhe turneth men unto beaſts, becauſe ſome phyſitians ſearching too much unto nature, become beaſts, in forgetting the God of nature; ſhe dwelt on a hill full of phyſicall ſimples, to let us underſtand wherein the phyſitians skill and ſtudie lyeth; he hath no power over *Vliſſes*, the ſoul, but the bodies of men he may poyſon or preſerve; his 4 hand-maides are, Phyloſophy, Aſtronomie, Anatomie, and Botancie or skill of ſimples. 5. Sin is a *Circe*, chiefly drunkenneſſe and whoredom which poyſon men, and turn them unto ſwine; *Circe* hath both a cup and a rod, with which ſhe poyſoned men; ſo in ſin there is a cup of pleaſure, and the rod of vengeance; though *Vliſſes* fellows were poyſoned, yet he would not himſelf be enticed by *Circe*; but by means of the herb *Moly*, and his ſword, he hath defended himſelf, and made *Circe* reſtore his fellows again to their wonted ſhapes; ſo Governers and Magiſtrates muſt not be overtaken with the *Circe* of drink and fleſhly pleaſure, howſoever others are; but they muſt uſe *Moly*, that is, temperance in them ſelves, and uſe the ſword, againſt this *Circe* in others.

All you that love your ſouls,
Beware of Circes bowls;
And go not to her feaſts,
Where men are turn'd to beaſts.

Remem-

Remember whil'ſt you'r drinking wine,
How Circe turned men to ſwine.
The whore with painted ſmiles
The wanton youth beguiles,
She hath a pleaſant cup,
Which ſilly fools drink up:
But whil'ſt you'r drinking, eye the wand
Which Circe beareth in her hand.
At firſt ſin ſeems to be
A pleaſing thing to thee,
And fools with vain delights
Do cloy their appetites;
But every pleaſure hath its pain,
In ſweeteſt honey there is bane.
If men of meaner ſort
Make drunkenneſſe but a ſport,
Yet let not men of place
Their ſtate ſo much diſgrace:
Uliſſes muſt have temperance,
Although his ſervants loſe their ſence.
Lord arm me with thy Word,
Which like Uliſſes ſword,
From Circe may defend me,
And then herb Moly ſend me:
Having this ſword and herb, O God,
I'le ſhun the cup, I'le ſcape the rod.

CÆLUS.

THis was the ſon of *Æther*, and *Dies*, who married with *Terra*, and of her begot Gyants, Monters, *Cyclopes*, *Harpe*, *Steropes*, and *Brontes*; he begot alſo of her the *Titanes* and *Saturn*; mother earth being angry that *Cœlus* had thrown down his ſons to Hell, cauſed the *Titans* to rebell againſt him, who thruſt him out of his Kingdom, and *Saturn* cut off

his testicles; out of the drops of bloud which fell from them, the Furies were ingendred.

THE MYSTERIES.

BY *Calus* I understand the upper region of the air; for the air is called heaven, both by Poets and divine Scripture: this may be sayd to be the son of *Æther* and *Dies*, not only because it is alwayes cleer, free from clouds and mists, but because also it hath the nature of elementary fire, to which it is next; for it is hot and drie, as that is, and more properly may this fire be called *Æther* from its continuall burning, then the heaven which hath no elementarie heat at all; his mariage with the earth, of which *Titans*, *Cyclopes*, &c. are procreated, do shew that those fierie Meteors in the upper region of the air, are procreated by its heat and motion, of these thin and drie smoaks which arise out of the earth; the names of *Steropes* and *Brontes* shew that lightning and thunder are generated there in respect of their matter which being received within the clouds of the middle region, cause the rumbling, as if there were some rebellion and wars within the clouds; *Saturn* his son, that is, time the measurer of heavens motion shal geld his father; that is, the heaven shall grow old and in time shall lose that power of generation; for this shall cease, when there shall bee a new heaven and upon this new change in the heaven, the Furies shall be ingendred, that is, the torments of the wicked shall begin. 2. They that geld ancient records

cords, fathers and ſcripture, are like *Saturn*, rebelling againſt heaven, being incouraged thereto by thoſe ſpirituall monſters, enemies of truth, who were thruſt down from heaven, and that light of glorie, wherein they were created; unto the loweſt Hell; and of this gelding proceed nothing but Furies, that is, hereſies, ſchiſmes, diſſentions. 3. *Saturninus*, *Tatianus* and his ſchollers, the *Encratites*, *Originiſts*, *Manichæans*, and all other heriticks who have condemned matrimonie, as an unclean thing, and not injoyned by God; they are all like *Saturn*, being aſſiſted by their brethren the Monſters of Hell, and do what they can to geld their father *Adam*, of his poſteritie, and to rebell againſt heaven; and what enſueth upon this gelding or condemning of wedlocke, but Furies and all kinde of diſorder and impuritie. 4. The children of heaven and of the light, muſt not as *Cælus* did, joyne themſelves in their affections to the earth; for of this union ſhall proceed nothing but Monſters, to wit, earthly and fleſhly luſts, thoughts, and works which will rebell againſt our ſouls, and geld us of all ſpirituall grace, and of our intereſt in the kingdom of Heaven; and then muſt needs be ingendred the Furies, to wit, the torments of conſcience.

You ſons of heaven, and of the day,
Stoop not ſo low,
As to betroth your ſouls to clay;
For then I know
That of this match will come no good,
But rather a pernicious brood.

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A race of Monſters ſhall proceed
Out of thy loins,
If thou in time tak'ſt not good heed
To whom thou joyn'ſt
Thy ſoul in wedlock, earth's not fit
For thee to fix thy heart on it.

For ſhe will bring thee ſuch a brood
That ſhall reſiſt thee,
And when thy ſoul they have withſtood,
They will deveſt thee
Both of thy Kingdom and thy ſtrength,
And bring thee under them at length.

And if earths Adamantine knife
Emaſculate
Thy ſoul, then ſhall thy barren life
And gelded ſtate
Ingender in thee endleſſe cares,
And Furies with their ſnaky hairs.

Lord joyn my heart ſo cloſe to thee
With fervent love,
That I may covet conſtantly
The things above,
Where glory crowns that princely brow
To which both men and Angels bow.

Lord let not earth effeminate
My heart with toyes,
But let my ſoul participate
Thy heavenly joyes,
Where Angels ſpend their endleſſe dayes
In ſinging of Elyſian layes.

And if my mother be the light,
And heaven my fire,
Then let my ſoul dwell in that bright

Æther

Ætheriall fire,
Where Gyants, Furies, and the race
Of Titans dare not ſhew their face.

CUPIDO.

OF *Cupids* parents, ſome ſay he had none at all; others, that he was ingendred of *Chais* without a father; ſome ſay he was the ſon of *Iupiter* and *Venus*; others, of *Mars* and *Venus*; others, of *Vulcan* and *Venus*; others of *Mercurie* and *Venus*, &c. He was the god of love painted like a childe, with wings, blinde, naked, crowned with Roſes, having a Roſe in one hand, and a Dolphin in the other, with bow and arrows, &c.

THE MYSTERIES.

THere is a two-fold love, to wit, in the creator, and in the creature; Gods love is two-fold, inherent in himſelf, and this is eternall as himſelf, therefore hath no father nor mother: or tranſient to the creature, his love was firſt ſeen in creating the *Chaos*, and all things out of it; therefore they ſayd that love was ingendred of *Chaos* without a father; and when they write that *Zephyrus* begot *Cupid* of an egge; what can it elſe mean, but that the ſpirit of God did manifeſt his love, in drawing out of the informed and confuſed egge of the *Chaos*, all the creatures; the love of the creature is two-fold, according to the two-fold object therof, to wit, God and the creature; that love

by which we love God, is begot of *Iupiter* and *Venus*; that is, God, and that uncreated beautie in him, is the cauſe of this love; and becauſe the main and proper object of love is beautie, (for we do not love goodneſſe, but as it is beautifull) and it is the object that moveth and ſtirreth up the (*a*) paſſion, therfore *Venus* goddeſs of beautie is ſtill the mother of *Cupid* or love, which notwithſtanding hath many fathers becauſe this generall beautie is joyned to many particular qualities; which cauſeth love in men according to their inclinations and diſpoſitions; ſome are in love with wars, and count militarie skill and courage a beautifull thing, ſo this love is begot of *Mars* and *Venus*; others are in love with eloquence, and thinke nothing ſo beautifull as that ; and ſo *Mercurie* and *Venus* are parents of this love; ſome love Muſick, and ſo *Apollo* begets this *Cupid*, and ſo we may ſay of all things elſe which we love, that there is ſome qualitie adherent to beautie, either true or apparent, which cauſeth love in us; now that love which all creatures have to creatures of their own kind, in multiplying them by generation, is the childe of *Vulcan* and *Venus*; for it is begot of their own naturall heat & outward beautie; by beauty I mean whatſoever we account pleaſing to us, whether it be wealth, honour, pleaſure, vertue, &c. 2. The reaſons why love was thus painted, I conceive to be theſe; *Cupid* is a childe, becauſe love muſt be ſtill young, for true love cannot grow old and ſo die; *amor qui deſinere poteſt, nunquam fuit verus*; Hee hath wings, for love muſt

(*a*) *Paſsio movetur ab obiecto.*

be ſwift; he is blind, for love muſt wink at many things, it covereth a multitude of ſins; he is naked, for amongſt friends all things ſhould be common, the heart muſt not keep to it ſelf any thing ſecret, which was the fault that *Dalila* found in *Sampſons* love; he is crowned with roſes, for as no flower ſo much refreſheth the ſpirits, and delights our ſmell as the roſe; ſo nothing doth ſo much ſweeten and delight our life as love; but the roſe is not without prickles, nor love without cares; the crown is the enſigne of a King, and no ſuch King as love, which hath ſubdued all the creatures rationall, ſenſitive, vegetative, and ſenſleſſe have their ſympathies; the image of a Lioneſſe with little *Cupids* playing about her, ſome tying her to a pillar, others putting drinke into her mouth with a horne, &c. do ſhew how the moſt fierce creatures are made tame by love; therefore he hath a roſe in one and a Dolphin in the other, to ſhew the qualitie of love; which is ſwift and officious like the Dolphin, delectable and ſweet like the roſe; his arrows do teach us that love wounds deeply, when we cannot obtain what we love; ſome of his arrows are pointed with lead, ſome with gold; he is wounded with a golden arrow, that aimes at a rich wife, and cannot obtain her; to be wounded with leaden arrows, is to be afflicted for want of ordinary objects which we love; and ſo his burning torches, ſhew that a lover is conſumed with grief, for not obtaining the thing loved, as the wax is with heat; *Ardet amans Dido; Vritur infælix; Cæco carpitur igne, Eſt mollis flamma medullas; Hæret lateri læthalis arundo &c.* Theſe are my

conceits of *Cupids* picture; other *Mythologists* hav other conceits, applying all to unchaſt and wanto love, whoſe companions are drunkenneſſe, quarrel ling, childiſh toyes, &c.

Alas my ſoul, how men are vext
That fix their love on gilded dung,
Which when they want they are perplext,
And when they have it they are ſtung.
Great riches wounds
With cares mans heart;
As wealth abounds,
So doth their ſmart.

Doth not the love of earthly things,
Deveſt men of their richeſt robe,
And then they fly away with wings,
And leaves them naked on this Globe:
Beſides all that,
They blinde men eyes,
That they cannot
Behold the skies.

And doth not earthly things beſides,
With burning torches men torment;
And with ſharp arrows wound their ſides,
So that our dayes in pain are ſpent:
Then why ſhould I
Affect theſe things,
Which miſery
And ſorrow brings.

This love makes men like fooliſh boyes,
Who place their chief felicity
In bits of glaſſes, ſhels, and toyes,
Or in a painted Butter-flye:

So riches are
(Which we, alas,
Scrape with ſuch care)
But bits of glaſſe.

Lord let me ſee thy beauty, which
Doth onely true contentment bring;
And ſo in thee I ſhall be rich:
Oh if I had ſwift Cupids wing,
Then would I flee
By faith above,
And fix on thee
My heart and love.

That Chriſt is the true God of Love.

Chriſt is the onely God of Loves,
Who did his ſecrets all diſcloſe;
Whoſe wings are ſwifter then the Doves,
Who onely hath deſerv'd the Roſe:
Thou onely art
That potent King,
Both of my heart
And every thing.

Both Principalities and Powers,
And all that's in the ſea and land,
Men, Lyons, Dolphins, Birds and Flowers,
Are all now under thy command:
Thy Word's the torch
Thy Word's the dart
Which both doth ſcorch
And wound my heart.

It was not Cupid (ſure) that ſpoil'd
The gods of all their veſtiments;

But thou art he that has them foil'd,
And ſtript them of their ornaments:
Then thou alone
Deſerves to be
Set in the Throne
Of Majeſty.

Sometime a Crown of Thorns did ſit
Upon that ſacred head of thine;
But ſure a Roſe-crown was more fit
For thee, and Thorns for this of mine:
O God, what love
Was this in thee,
That ſhould thee move
To dye for me!

Thy youth is alwayes green and freſh,
Thy laſting yeers, Lord, cannot fail;
O look not on my ſinfull fleſh,
But mask thy eyes with mercy's vail.
O Lord renew
In me thy love,
And from thy view
My ſins remove.

CYCLOPES.

THeſe were the ſons of heaven, their mother was earth and ſea; men of huge ſtature, having but one eye, which was in their forehead; they lived upon mens fleſh, *Polyphemus* was their chief, he was a ſhepherd, and in love with *Galathæa*, he having devoured ſome of *Vliſſes* his fellowes, was by him intoxicated with wine, and his eye thruſt out; Theſe *Cyclopes* dwelt in *Sicily*, and were *Vulcans* ſervants in

in making *Jupiters* thunder, and *Mars* his chariots, &c.

THE MYSTERIES.

THese *Cyclopes* are by some meant the vapours which by the influence of heaven are drawn out of the earth and sea, and being in the air, ingender thunder and lightning to *Jupiter*, as their (*a*) names shew; they dwelt in *Sicilie* about hill *Ætna*, because heat is the breeder of thunder; they were thrust down to Hell by their father, and came up againe, because in the cold winter these vapours lie in the earth, and by heat of the spring are elevated; wise *Vlisses* overcame *Polyphemus*, that is, man by his wisdome and observation found out the secrets of these naturall things and causes thereof; *Apollo* was sayd to kill these *Cyclopes*, because the Sun dispelleth vapours. 2. I think by these *Cyclopes* may be understood the evill spirits, whose habitation is in burning *Ætna*, that is, in Hell burning with fire and brimstone, being thrown down justly by God, from heaven for their pride, but are permitted sometimes for our sins to rule in the air, whose service God useth sometimes, in sending thunder and stormes to punish the wicked; they may well be called *Cyclopes* from their round eye, and circular motion; for as they have a watchfull eye, which is not easily shut, so they compasse the earth to and fro; they may be sayd to have but one eye, to wit, of knowledge which is great; for

(*a*) *Brontes, Steropes, Harpes, Pyracmon.*

outward

outward eyes they have not; their chief food and delight is in the destroying of mankinde; *Polyphemus* or *Belzebub* is the chief, who having devoured *Vlisses* fellowes, that is, mankinde; the true *Vlisses*, Christ the wisdom of the father, came, and having powred unto him the full cup of the Red wine of his wrath, bound him, and thrust out his eye; that is, both restrained his power and policie; these evill spirits, because they are the chief sowers of sedition and wars among men, may be said to make *Mars* his chariots. 3. Here we see that little *Vlisses* overcame tall *Polyphemus*; policie overcomes strength. 4. We see also the effects of drunkennesse, by it we lose both our strength, and the eye of reason. 5. *Servius* (*a*) thinks that *Polyphemus* was a wise man, because he had his eye in his forehead neere the braine, but I say, he was but a foole because he had but one eye, which only looked to things present; he wanted the eye of providence, which looks to future dangers, and prevents them. 6. Here we are taught to beware of crueltie, and securitie, for they are here justly punished. 7. The state of *Rome*, which at first had two eyes, to wit, two Consulls, became a *Polyphemus*, a huge body with one eye when one Emperor guided all; this Gyant fed upon the flesh of Christians in bloody persecutions; but when she was drunk with the blood of the Saints, *Vlisses*, that is, wise *Constantine*, thrust out the eye, and weakned the power of *Rome*; of that Gyant which had made so much thunder of war in the world, and so many chariots for *Mars*.

(*a*) *In Lib.* 3. *Aen.*

8. A

8. A common wealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but *(a)* Cyclopian crueltie and oppreſſion, great men feeding on the fleſh of the poor; then is nothing but inteſtine wars and broils, the ſervants of *Vulcan* making thunder bolts and chariots for *Mars*; *Ætna (b)* reſounding with the noyſe of their hammers on the anvill; *Bronteſq́, Steropeſq́, et nudus membra Pyracmon*; ſo it was in Iſrael, when every man did what he liſted. 9. An envious man is like blinde *(c) Polyphemus*, he hath no charitable eye; he feeds and delights himſelf with the ruine and deſtruction of other men. 10. The Sun in the firmament is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and miſts ariſing out of the earth.

(a) *Cyclopum vita.* (b) *Reſonat poſitis incudibus Aetna.*
(c) *Invidus non videns.*

When that one-ey'd Cyclopean race,
Which in earths burning entralls dwell,
Had pull'd us down as low as hell,
Where we ſhould ne're have ſeen the face
Of that bright Coachman of the day,
Whoſe horſes drive all clouds away.

We had been all for ever loſt,
For Polyphemus in his den
Was feeding on the ſouls of men,
When Chriſt ſent by the holy Ghoſt,
Entred into that horrid cave
Which ſhould have been our endleſſe grave.

The deadly wine he made him drink
Of his juſt indignation,

And

And bound him in his dungeon
So faſt, that now he cannot ſhrink,
And with his word he hath made blinde
That eye which faſcinates mankinde.

If ſometimes this Ætnæan brood
Are heard to thunder in the air,
And if with lightnings they do tear
The mountains that have ſo long ſtood:
It is becauſe our ſins do reign,
That he will not their power reſtrain.

And when we ſee the earth is ſtained
With blood-ſhed in our cruell wars,
We may be ſure they break their bars,
And that their power is not reſtrained;
It's for our ſins God ſuffers them
To reign thus to our loſſe and ſhame.

O Lord of hoſtes, with mercy's eye
Look on this torn eſtate of ours,
And now at laſt diſſolve the powers
Of that Ætnæan company
Whoſe bellows coals of envie blow,
Who ſtill amongſt us diſcord ſow.

Whoſe hammers on their anvils ſound
Continually, who chariots make
For Mars, and ſo our peace they break;
But thou, O Lord, their work confound,
Let fire their chariots all conſume,
And turn their armour all to fume.

And as thou with thy mighty word
Didſt thruſt out Polyphemus eye,
So ſave me from this tyrannie;
And let thy wiſdom guide me Lord,
In that laſt day out of the grave,
Which is his fleſh-conſuming cave.

CHAP. IV.

D

DÆDALUS.

HE was a famous artificer; who having killed his ſiſters ſon fled to *Creta*, and was intertained of King *Minos*, whoſe wife *Paſiphae* being in love with a Bull, or a man rather of that name, ſhe obtained her deſire of him, by the help of *Dædalus*, who ſhut her within a woodden Cow; and ſhe brought forth the *Minotaure*, or man with a Bulls head, which the King perceiving, ſhut the *Minotaure* and *Dædalus* with his ſon *Icarus* within the labyrinth that *Dædalus* had made; but by a thread he got out, and flew away with wings which he made for himſelf and *Icarus*: who not obeying his fathers advice, but flying too neer the Sun, fell and was drowned; the wings he uſed were ſails and oares.

THE MYSTERIES.

HEll is the labyrinth unto which we were caſt for our ſins, by a juſter Judge then *Minos*; and ſhould have bin devoured by Satan the *Minotaure*, had not Chriſt helped us out by the thread of his word, and

wings

wings of faith. 2. They that give themſelves to unlawfull pleaſures, with *Paſiphae*, ſhall bring forth that Monſter which will devoure them. 3. *Dædalus* made this labyrinth, and was caſt into it himſelf; ſo the wicked are caught in their own nets, and fall into the pit which they dig for others. 4. *Dædalus* was guiltie of murther, therefore is juſtly purſued, for murther is never ſecure. 5 *Icarus* is juſtly puniſhed for refuſing to hearken to his fathers counſell, a good leſſon for all children. 6. Let us take heed of curioſitie, pry not too much into the ſecrets of God, leaſt we have *Icarus* his reward; for all human reaſon is but waxen wings. 7. Here we ſee for the moſt part that young men are high-minded and proud, but pride alwayes hath a fall. 8. Aſtronomers, and ſuch as will undertake to foretell future contingencies, or will take upon them ſuch things as paſſe humane power, are like *Icarus*; they fall at laſt into a Sea of contempt and ſcorn. 9. The golden mean is ſtill beſt, with what wings ſoever we flye; whether with the wings of honour, or of wealth, or of knowledge and ſpeculation; not to flye too high in pride, nor too low in baſeneſſe. 10. If we will fly to Chriſt with the wings of faith, we muſt not mount too high in preſumption, nor fall too low by deſperation. 11. We ſee by *Paſiphæ*, that a diſhoneſt, and diſloyall woman, will leave no means unattempted, to fulfill her luſtfull and wanton deſires. 12. Many women are like *Paſiphae*, outwardly they ſeem to be mortified, having the skin of a dead Cow, or woodden cover; but within they burne with wanton luſts.

He

He who hath Faith's ſwift wings to flye
Out of the labyrinth of ſin,
In pride will neither ſoare too high,
Nor flye too low, leſt he fall in
The ſea of deſperation;
He knows the golden mean is beſt.
Or if he with the pinion
Of honour flyes; or if he's bleſt
With Fortunes wing, hee'l alwayes hold
The middle way; and when he flyes
With mounting thoughts, he'l not be bold
In needleſſe curioſities.
On that bright lamp he will not ſtare,
Nor draw too nigh with waxen wings
Of humane reaſon, but forbear
To pry into tranſcendent things.
What mortall blear-eye can abide
The ſplendour of thoſe flaming rayes,
From which the pureſt Angels hide
Their faces; O who knows his wayes,
Whoſe light is inacceſſible;
Whoſe paths in the deep waters lye,
Whoſe wayes are all unſearchable,
Whoſe judgements no man can diſcry.
O that I had Faiths nimble wing,
To cut this airy region,
Away how quickly would I ſpring
Out of this ſinfull dungeon;
Where Satan that great Minotaure
Lyes feeding on the ſouls of men;
Lord let him not my ſoul devoure,
But raiſe me out of his black den:
For none can furniſh me with wings,
But thou alone, whoſe mighty pow'r
Exceedeth all created things.
And thou can'ſt kill the Minotaure.
Lord guide me in my flight, leſt I
Should flye too low in vain deſire

Of earthly things, or least too high
In proud conceits my heart aspire.
I crave not honours airy wing,
For golden Feathers I'le not call:
And if I flye not with a King,
Then with a King I shall not fall:
High hils, tall trees, and lofty towers,
To storms and windes are subject more
Then vallies, shrubs, and poor mens bowers;
The mean estate give me therefore.
Each fall doth answer his ascent;
The highest elevations
Of Planets in the firmament,
Have lowest declinations.

DEUCALION.

HE was the son of *Promethus* and *Pandora*, a just and religious man, who was the first that built a temple to the Gods, when the earth was drowned; he and *Pyrrha* his wife were saved on *Pernassus*; and being advised by *Themis* they flung behinde them the bones of mother earth, that is, stones, and they became men and women, with which the earth was again peopled.

THE MYSTERIES.

BY the circumstances of the dove which *Deucalion* sent out, and by the ark in which he was saved, it is plain, the scripture hath been used in the contriving of this fiction. 2. *Deucalion* may be the tipe of a minister; he must be the son of *Promethem*, and

and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function; his name should be *Deucalion*, which may be made of δεύω, to moisten or water, and καλεῖν to call; for their office is, to water the barrē ground of mens hearts, & to call them to repentance & grace; they must be just as *Deucalion* was, and build up the living temple of *God*; they must strive to save both thēselves & others from the floud of Gods wrath; and if others will not be saved, yet let them do their dutie, and be *Deucalions* still, and so they shall save them-selves when others shall perish; *Pyrrha*, which may be derived from πῦρ, must be their wife; that is, they must have the fire of Zeal; and Gods word must be in their mouth like a fire to burne up the chaffe; *Pernassus* the hill of the Muses must be their place of retreat and aboad; without universitie learning they are not fit to save themselves and others, and when they come down from *Pernassus*, or come abroad out of the universities they must strive, of stones to raise up children to the God of *Abraham*; and they must fling behinde them all earthly and heavie burthens, forgetting that which is behinde, and striving to that which is before, and so they shall make the stony hearts of men, hearts of flesh. 3. By this fiction, the Gentiles might have taught themselves the doctrine of the resurection; for if stones cast on the ground could become men; why should they not beleeve that (a) our bodyes fallen to the earth, shall in the last day resume their ancient forme, by the power of him

(a) *Idoneus est resicere qui fecit. Tertul.*

who first gave it. 4. Magistrates and such as would bring rude and barbarous people to civilitie, and of stones to make them men, must have the perfection of *Deucalion*; prudence, religion, justice, &c. *Themis* or justice must be their counsellor, without which nothing should they do; but chiefly let them take heed of couetousnesse; they must cast the love of earthly things behinde them; and so they shall make men of stones, that is, men will be content to forsake their stonie caves and rocks, and will frame themselves to the Citie life; and what are men without (*a*) religion and civilitie but stones, representing in their conditions the nature of the place where they live. 5. *Deucalion* turned stones to men, but Idolaters, of stones make gods, such a god was *Jupiter lapis* among the Romans, by whom they used to sweare; and these stony gods turned the worshippers unto stones, for they that make them are like unto them; and so are all they that worship them; the Idolater is a spirituall fornicator, commiting whoredom with the earth, which affordeth the materialls, and he brings in the forme. 6. It is not the least happinesse to hide ones self in *Pernassus* amongst the Muses; for a scholler to spend his time privatly and quietly in his studie, whilst the tumultuous floods of trouble and crosses prevail abroad in the world. 7. Here we see that God is a punisher of impietie, and a preserver of good men. 8. By *Deucalion* and *Pyrrha* may be understood water and fire, heat and moysture, of which all things are generated in the earth.

(*a*) *Petrones Festo: Rupices apud Tertul. l. 1. de anima.*

The happineſſe of Britain.

Clap hands, O happy Britiſh clime,
Thrice happy, if thou knew the time
Of this thy happineſſe:
Wherein thou doſt injoy ſweet peace,
With health, and freedom, and increaſe
Of wealth and godlineſſe.
Thy roſes and thy thiſtles blow,
Thy fields with milk and honey flow,
Thy ſhips like mountains trace
In Neptunes watry Kingdom; and
With traffick they inrich thy land
And goods from every place:
From where the morning wings are ſpread,
From where the evenings face looks red,
And from the torrid Zone:
And from the pole and freezing Bares,
Thou furniſheſt thy ſelf with wares,
And with proviſion.
Thou haſt no foe to croſſe thy gain,
Thy Altars are not made profane
With vain Idolatry:
Thy Prieſts are cloath'd with holineſſe,
Thy Saints ſing all with joyfulneſſe,
And calm ſecurity.
Here each man may at leaſure dine
Under the ſhadow of his vine;
Thou hear'ſt no Canons rore:
Thou hear'ſt not Drums and Trumpets ſound,
Dead carkaſſes ſpread not thy ground;
Thy land's not red with goare:
Thy Temples Hymns and Anthemns ring,
And Panegyricks to the King
Of this great Univerſe;

Down from thy ſounding Pulpits fall
Gods Word like Nectar, who can all
Thy happineſſe rehearſe?
Sure thou art that Pernaſſus hill,
On which Deucalion did dwell
When all the earth was drown'd:
So whil'ſt the earth now ſwims in blood,
And men walk through in a Crimſon flood,
Thy head with peace is crown'd.
Here all the Muſes with their King,
Bay-brow'd Apollo ſit and ſing
Their envied quietneſſe:
So nothing's wanting as we ſee,
To make thee bleſt, except it be
Submiſſive thankfulneſſe.
Here we have juſt Deucalions
Who make wiſe men of ſtupid ſtones,
And who behinde them caſt
The love of earth; whoſe innocence
Keeps off the flood of wars from hence,
So that our hill ſtands faſt.
Much of this happineſſe we gain
By him, whoſe ſacred brows ſuſtain
The three-fold Diadem
Of theſe Sea-graſping Iſles, whoſe ground
Joves brother doth not onely round,
But as his own doth claim.
Great God, prime author of our peace,
Let not this happineſſe decreaſe,
But let it flouriſh ſtill:
Take not thy mercie from this land,
Nor from the man of thy right hand,
So ſhall we fear no ill.

DIANA.

SHee was the ſiſter of *Apollo*, and daughter of *Jupiter* and *Latona*; the Goddeſſe of hunting, dancing,

cing, child-bearing, virginitie; who ſtill dwelt in woods and on hills, whoſe companions were the *Dryades*, *Hamadryades*, *Orades*, *Nymphs*, *&c.* ſhe was carried in a ſilver chariot, drawn with white ſtaggs; ſhe was painted with wings, holding a Lyon with one hand, and a Leopard with the other; on her altar men were ſacrificed.

THE MYSTERIES.

Diana is the moone, called *Apollos*, or the Suns ſiſter, becauſe of their likeneſſe in light, motion and operations; the daughter of God, brought out of *Latona* or the *Chaos*, ſhe came out before her brother *Apollo*, and helped to play the midwife, in his production; by which I thinke was meant that the night wherof the Moon is ruler, was before the day; the evening went before the morning; ſo that the Moon did as it were uſher in the Sun; therfore the Calends of the months were dedicated to *Juno*, or the Moon, ſhe hath divers (*a*) names for her divers operations, as may be ſeen in *Mythologiſts*; in *Macrobius* ſhe is called τύχη, fortune, from her variableneſſe, as both being ſubject to ſo many changes, and cauſing ſo many alterations. *Scaliger* obſerveth that ſhe was called *Lya*, or *Lua*, from *lues* the plague, becauſe ſhe is the cauſe of infection, and diſeaſes, by which the ſoul is looſed from the body; ſhe was called *Faſcelis* from the bundle of wood, out of which her image

(*a*) *Iuno*, *Luna*, *Diana*, *Lya*, *Hecate*, *Proſerpina*, *Dyctinnis*, *Argiris*, *Lucina*, τύχη, *Faſcelis*, χθονία

was ſtolen, by *Iphigenia Agamemnons* daughter; but I ſhould thinke that ſhe was called *Lya*, from looſing or untyjng of the girdle which yong women uſed to do in her temple, called therefore λυσζώνου, in which temple virgins that had a minde to marrie, uſed firſt to pacifie *Diana* with ſacrifices; ſhe was alſo called χθονία, that is, earthly; becauſe they thought there was another earth in the Moon, inhabited by men; doubtleſſe in that they called her *Hecate*, or *Proſerpina*. the Queen of hell, they meant the great power that ſhe hath over ſublunarie bodies, for all under the Moon may be called *Infernus* or Hell, as all above her is heaven; this free from changes, that, ſubject to all changes; and perhaps ſhe may be called *Hecate*, from the great changes that ſhe maketh here below, every hundreth yeere; ſhe may be called *Diana* from her divine power, *Juno*, from helping, *Proſerpina* from her creeping, for though ſhe is ſwift in the lower part of her *Epicycle*, yet in the upper part ther-of ſhe is ſlow; *Luna quaſi una*, as being the only beautie of the night, *Dyctinnis* from a net, becauſe fiſhers and hunters uſe nets, and of theſe ſhe is ſayd to have the charge; for the Moon light is a help to both, they called her ἄρτεμιν *quaſi*, ἀειρτόμην, from cutting the air; *Lucina*, from her light; her hunting and dancing was to ſhew her divers motion, for ſhe hath more then any planet, ſix at leaſt, as *Clavius* obſerves; her virginitie ſheweth, that though ſhe is neere the earth, yet ſhe is not tainted with earthly imperfections; ſhe is a help to childe-bearing, for her influence, and light when ſhe is at full is very forcible, in the production

and

and augmentation of things; her converſing on hills and in woods ſhews that her light and effects are moſt to be ſeen there; for all herbs, plants and trees feel her influence, and becauſe ſhe hath dominion over the fierceſt beaſts, in tempering their raging heat by her moyſture; ſhe holds a Lyon and Leopard in her hands, whoſe heat is exceſſive, but tempered by the Moon; her ſilver chariot ſhews her brightneſſe; the ſtaggs and wings do ſhew her ſwiftneſſe; and becauſe her light increaſing and decreaſing appeareth like horns, therefore the Bull was ſacrificed to her, as *Lactantius* obſerves; her arrows are her beames, or influence by which ſhe cauſeth death and corruption; in reſpect of her corniculated, demidiated, and plenarie aſpect, ſhe is called (*a*) *triformis*, and *trivia*, becauſe ſhe was worſhipped in places where 3 ways met, the dancing of all the Nymphs and Satyrs, ſhews how all take delight in her light; her hunting is to ſhew how in her motion ſhe purſues and overtakes the Sun. 2. A rich uſurer is like *Diana*, for he is χοϊκὸς, an earthly man, a great hunter after wealth; who hath his nets, his bands and bills, he wounds deeply with his arrows, *Proſerpina* and *Lya*; for he creeps upon mens eſtates, and he brings a plague upon them; though he dwells in rich Cities, yet his hunting and affections are ſet in hills and woods, that is, in farmes and mannors, which by morgages and other tricks he catches, he is caried in a ſilver chariot drawn with ſtaggs; becauſe fearfulneſſe doth ſtill accompanie wealth, with which he is ſup-

(*a*) *Tria virginis ora Dianæ.*

ported;

ported; he would fain fly up to heaven with the wings of devotion, but the Lyons and Leopards in his hands with which he devoures mens eſtates, keeps him back. Diana was a virgin, yet helped to bring out children; ſo mony though barren in it ſelf, yet bringeth great increaſe; he will not be appeaſed without bribes, no more then *Diana*; nay many a mans eſtate is ſacrificed upon his altar; who doth not unlooſe their girdles, as in *Diana's* temple, but quite burſts them. 3. They that will live chaſt, muſt with *Diana* live on hills and woods, and uſe continuall exerciſe; for idleneſſe and great Cities are enemies to virginity. 4 Every good man ſhould be like *Diana*, having the wings of divine meditation, the courage of the Lyon, and ſwiftneſſe of the ſtagge, his feet ſhould be like Hinds feet, to run in the way of Gods commandements. 5. Gods Church is the true *Diana*, the daughter of God, the ſiſter of the ſon of righteouſneſſe, who is a virgin in puritie, and yet a fruitfull mother of ſpirituall children, whoſe converſation is ſequeſtred from the world; ſhe is ſupported in the ſilver chariot of Gods word, in which ſhe is carried towards heaven, being drawn with the white ſtaggs of innocencie and feare; ſhe holdeth in her hands Lyons and Leopards, the Kings of the *Gentiles* who have ſuffred themſelves to be caught and tamed by her; ſhe flieth with the wings of faith & devotiō; and hunts after beaſts, that is, wicked men, to catch them in her nets, that ſhe may ſave their ſouls, and with her arrows to kill their ſins; *Diana* was midwife to bring forth *Apollo*; ſo the Church travells in birth,

her birth, till Christ be formed in us, and brought forth in our holy lives; and as it fared with *Diana's* temple, which was burned by *Eroſtratus*, ſo it doth with the Church, whoſe Temples have bin robbed, defaced, and ruinated by prophane men.

Who would a chaſte and conſtant virgin be,
Muſt ſhun the worlds impure ſociety;
And idleneſſe, for want of exerciſe,
Corrupts our limbs, and kills our ſouls with vice.
On cloud-tranſcending meditations
We muſt have ſtill our converſations;
In Cities, chaſte Diana never dwels,
But in green woods, and on the airy hils:
In woods ſhe hunts wilde beaſts, on hils ſhe dances,
And on her ſhoulder blades her bow advances:
Oreades about her in a ring
In meaſures trace the ground, and ſweetly ſing.
Oh that I had Diana's wings, that I
From tumults to theſe calm retreats might flye,
Where ſhe amongſt her Nymphs doth reign as queen,
Where Flora keeps her fragrant Magazin;
Where wood-Muſitians with their warbling throats
Chant forth untaught, but yet melodious notes
Neer Chryſtall-breſted rivers; O that I
Could ſtill enjoy this harmleſſe companie,
Which know not pride, nor malice, nor deceits,
Nor flattery, the moth and bane of ſtates.
O that I had Diana's ſilver bow,
To kill my beaſtly ſins, before they grow
Too ſavage; if I had the nimble feet
Of her two Stags, then would I be as fleet
As they, to run the way of Gods commands,
Then would I hold the Lyon in my hands,
And Leopard; O if I could ſubdue
My wilde unruly ſins, a ſavage crew.
O let my weary ſoul be carried, Lord,

In

In that bright ſilver chariot of thy Word;
And let thy fear, and milk-white innocence,
Be theſe two Stags to draw my ſoul from hence.
And whil'ſt my glaſſe runs in obſcurity,
Let me not loſe my virgin purity;
And let not fair Diana, thy chaſte love,
Thy ſpotleſſe Church, thy ſilver feather'd Dove
Abuſe her ſelf with groſſe idolatry,
And loſe the honour of virginity.
Let that Epheſian periſh with diſgrace,
Who would her Temple and her ſtate deface:
Let no Records eternize that foul name,
And let it not be mention'd but with ſhame.

CHAP.

CHAP. V.

E

ELYSIUM.

THe *Elyſian* fields were places of pleaſure, in which the ſouls of good men after this life did converſe; enjoying all thoſe delights, which they affected in this life.

THE MYSTERIES.

E*Lyſium* is a place of libertie, as the word ſheweth; for they only enjoy it, who are looſed from their bodies; not only Poets, but ſcriptures alſo have deſcribed thoſe heavenly joyes under earthly tearmes for our capacitie; there is Paradiſe, in which is the tree of life; there ſhines another Sun then here, to wit, the ſun of righteouſneſſe, there are rivers of pleaſure; there are the flowers of all divine graces; there is a perpetuall ſpring, the Muſick of Angels, the ſupper and wedding feaſt of the Lamb; the new *Jeruſalem*, all built of pretious ſtones; the fountain of living waters, all kinde of ſpirituall fruits; the continuall breath of Gods ſpirit, &c. And as none could enter the *Elyſian* fields, till he was purged, ſo no unclean thing can enter into the new *Jeruſalem*; the blood of

of Christ must purge us from all sin; and as they must passe *Acharon*, *Phlegeton*, and other rivers of Hell, before they can have accesse to those delightfull fields, so we must passe through fire & water, troubles and persecutions, before we can enter into heaven; and thus we see the Gentiles were not ignorant of a reward for good men, and of punnishment for the wicked.

You that delight in painted meads,
In silver brooks, in cooling shades,
In dancing, feasts, harmonious layes,
In Chrystall springs, and groves of bayes;
Draw neer, and I will let you see
A Tempe full of majesty,
Where neither white-hair'd Boreas snows,
Nor black-wing'd Auster ever blows;
But sweet-breath'd Zephyr still doth curl
The meads, and purest streams here purl
From silver springs which glide upon
Rich Pearl, and Orientall stone:
Here on the banks of Rivers grows
Each fruitfull tree, here Laurell groves
Ne're fade; here's a perpetuall spring,
With Nightingales the woods still ring:
Meads flourish here continually
In their sweet smelling Tapestry;
The Pink, the gilded Daffadilly,
The shame-fac'd Rose, the white cheek'd Lilly;
The Violet, the Columbine,
The Marigold, the Eglantine,
Rosemary, Time, and Gilli-flowers,
Grow without help of Sun or showers.
Vines still bear purple clusters here,
New wine aboundeth all the yeer.
The ground exhales that pleasant smell

Which doth all earthly ſents excell,
And this place of it's own accord
Doth all theſe benefits afford:
There needs no husbandmen to toil,
And labour in this happy ſoil;
Rage, tyranny, oppreſſion,
Fraud, malice, and ambition,
And avarice here are not known,
And coals of diſcord are not blown,
But in this bleſſed manſion
Dwels perfect love and union.
Here are no cares, nor fears, nor death,
Nor any peſtilentiall breath
Which may infect that wholſom air,
But here's continuall dainty fare;
Ambroſia here on trees doth grow,
And cups with Nectar overflow;
Tables with flowry carpets ſpread,
Are ſtill moſt richly furniſhed;
Drums, Trumpets, Canons roaring ſounds
Are never heard within theſe bounds;
But ſacred Songs, and Jubilees,
Timbrels, Organs, and Pſalteries,
Sackbuts, Violins, and Flutes,
Harps, ſilver Symbals, ſolemn Lutes;
All theſe in one joyn'd harmony,
With Hallelujah's pierce the sky.
Here's neither night nor gloomy cloud
Which can that world in darkneſſe ſhroud;
But there's an everlaſting day
Which knows no evening, or decay:
There ſhines a Sun, whoſe glorious fire
Shall not with length of time expire;
And who ſhall never ſet or fall
In Neptunes azure glaſſie hall.
Here are no birds or beaſts of prey,
Here is no ſickneſſe nor decay,
Nor ſorrow, hunger, infamy,

Nor want, nor any misery;
Nor silver-headed age, which bows
The back, and furrows up the brows:
But here's the ever-smiling prime,
Of youth, which shall not fade with time.
Mirth, plenty, glory, beauty, grace
And holinesse dwell in this place.
Such joys as yet hath never beeñ
By mortals either heard or seen.
What tongue is able to rehearse,
What Muse can sing, or paint in verse
This place, to which all earthly joys
Compared, are but fading toys.
Sure, if I had a voice as thrill
As thunder, or had I a quill
Pluck't from an Angels pinion;
And if all tongues were joyn'd in one;
Yet could they not sufficiently
Expresse this places dignity:
Which golden feather'd Cherubims,
And fire-dispersing Seraphims
Have circled with their radiant wings,
To keep away all hurtfull things.
O thou whose glory ne'r decayes,
When these my short and evil dayes
Are vanish'd like a dream or shade,
Or like the grasse, and flowers that fade;
Lord let my soul have then accesse
Unto that endlesse happinesse,
Where thy blest saints with warbling tongues.
Are chanting still celestiall songs;
Where winged quiresters thy praise
Still Caroll forth with heavenly layes:
When shall my bondage Lord expire,
That I may to that place retire?
When shall I end this pilgrimage?
When wilt thou ope this fleshly cage,
This prison, and this house of clay,

That hence my ſoul may fly away ?
Untye the chains, with which ſo faſt
I'm bound, and make me free at laſt ;
And draw aſide this Canopie
Which keeps me from the ſight of thee ;
Lord let me firſt ſee thee by grace
Here; then, hereafter face to face.

ENDYMEON.

HE was a fair ſhepherd, who falling in love with *Juno*, who was preſented to him in the forme of cloud, was thruſt down from heaven, into a cave, here he ſlept 30 years, with whom the Moon being love came down oftentimes to viſit and kiſſe him.

THE MYSTERIES.

T is thought that *Endymeon* being an Aſtronomer, and one that firſt obſerved the divers motions of Moon, gave occaſion to this fiction, that the Moon ed him; but I think theſe uſes may be made of this on. 1. *Endymeon* is a rich man; and riches make n fair, though never ſo deformed; and with ſuch e Moon, that is, the world, as unconſtant as the oon, is in love, theſe are the men whom the world ſes and honoreth, but when theſe rich *Endymeons* their affections upon wealth, (for *Juno* is the god- of wealth) then do they loſe heaven, and fall the ſleep of ſecuritie, ſaying, *Soul take thy reſt, u haſt ſtore layd up for many years*, with that rich mer in the Goſpell; and ſo they loſe their ſouls for

a ſhadow, for ſuch is wealth; and this ſhadow brings upon them ſpirituall ſtupiditie, they that cannot be rouſed from their cave, though Gods word ſhould ſhine on them as cleer as the Moon. 2. By *Endymeon*, *Adam* may be meant, who was fair whilſt Gods image continued with him, but when he fell in love with *Juno*, *Jupiters* wife, that is, affected equalitie with his maker; he was thruſt out of Paradiſe, into this world as unto a cave; where he was caſt into a dead ſleep, or the ſleep of death, from which he ſhall not be awaked though the Moon ſo often viſit him, that is, ſo long as the Moon ſhall ſhine and viſit the earth, which ſhall be till the diſſolution of all things, man ſhall ſleep in the grave. 3. By *Endymeon* may be meant theſe, over whom the Moon hath dominion; for Aſtrologers obſerve, that every man is ſubject to one Planet, or other, more or leſſe, ſuch men then over whom the Moon ruleth are inſtable, ſubject to many changes; nimble bodied, quick in apprehenſion, deſirous of glory, and ſuch a one perhaps was *Endymeon*; therefore the Moon was ſayd to love them; and ſuch becauſe they affect hohour and popular applauſe, which is but air, may be ſayd to be in love with *Juno*, which is the air, and indeed honour is but air, or a cloud. 4. Every man may be called *Endymeon*, for we are all in love with air and emptie clouds, with toyes and vanities which makes us ſo ſleepie and dull in heavenly things, and the Moon is in love with us; changes and inconſtancie, ſtill accompanie mans life, to ſignifie which inſtabilitie of human affaires, the feaſt of new

Moons

Moons was kept among the *Iews*; and the Roman Nobilitie uſed to weare little pictures of the Moon on their ſhooes, to ſhew that we are never in one ſtay; for which cauſe I thinke the *Turks* have the half Moon for their Armes. 5. When *Endymeon*, that is, mankinde ſlept in ſin; the Moon, that is, our Saviour Chriſt, (whoſe fleſh is compared to the Moon, (a) by *S. Auguſtin*, as his divinitie to the Sun) in his fleſh viſited us, and dwelt amongſt us, this Moon was eclipſed in the paſſion, and this Moon ſlept in the cave with *Adam*; and the full of this Moon was ſeen in the reſurrection; this is he who hath kiſſed us with the kiſſes of his mouth, whoſe love is better then wine, whoſe light ſhined in darkneſſe, and the darkneſſe comprehended it not. 6. The Moon fals in love with ſleepie *Endymeons*; that is, carnall and ſenſuall pleaſures, and earthly thoughts invade thoſe, that give themſelves to idleneſſe, ſecuritie, and lazineſſe; for the Moon, in regard of her vicinitie to the earth may be the Symboll of earthly mindes; and becauſe ſhe is the miſtris of the night, and of darkneſſe, the time when carnall delights are moſt exerciſed, ſhe may be the Symboll of ſuch delights; and becauſe of her often changing ſhe may repreſent to us the nature of fooles, which delight in idleneſſe, as the Moon did in *Endymeon*. 7. *Endymeon* in this may ſignifie the Sun, with whom the Moon is in love; rejoycing, and as it were laughing in her full light, when ſhe hath the whole veiw of him; and every month running to him, and overtaking him, whoſe motion is

(a) *In Pſal. 73*

ſlow, and therefore he ſeems to ſleep in regard of her velocitie.

What means the Moon, to dote ſo much upon
The fair Endymeon?
Or why ſhould man forſake his Soveraign good,
To catch an empty cloud?
From heaven ſhall any man for riches fall,
And loſe his ſoul and all?
How can we ſleep in ſuch ſecurity,
As that we cannot ſee
Our dangers, nor that lamp, whoſe ſilver ray
Drives black-fac'd night away?
What madneſſe is't for thee to loſe thy ſhare
Of heaven, for bubling air
Of honour, or of popular applauſe,
Which doth but envie cauſe,
And which is nothing but an empty winde,
That cannot fill the minde;
How changable is man in all his wayes,
Now grows, anon decayes;
Now cleere, then dark, now hates, anon affects,
Still changing his aſpects.
Much like the Moon, who runs a wandring race,
And ſtill doth change her face.
But Lord give me ſtrait paths, and grant to me
The gift of conſtancie:
And quench in me, I pray, the ſinfull fire
Of luſt, and vain deſire.
Be thou the onely object of my ſoul,
And free me from the hole
Of ignorance and dead ſecurity;
O when ſhall I once ſee
The never fading luſtre of thy light,
To chace away my night;
The golden beauty of thy countenance
To clear my conſcience.

O Lord

O Lord, thou cam'ſt to rouze Endymeon
Out of his dungeon,
Wrapp'd in the black vail of Chimerian night,
Who could not ſee the light
Of Moon or Star, untill thou didſt diſplay
Thy all-victorious ray;
Brighter then is fair Phœbe's glitt'ring face,
Which is the nights chief grace,
Whoſe ſilver light, as ſometimes it does wain,
And then it primes again:
So was thy fleſh eclipſed from it's light
By Pluto's horrid night,
And muſſled for a while from that bright eye
Of thy Divinity.
But when black deaths interpoſition
Was overcome and gone,
The ſilver orb of thy humanity
Did ſhine more gloriouſly,
Then when the white-fac'd empreſſe of the night
Shines by her brothers light.
O rouze me from my drouſineſſe, that I
May ſee thy radient eye
Which pierceth all hearts with its golden beams,
From which ſuch glory ſtreams
That all the winged Legions admire;
Lord warm me with thy fire,
And ſtamp the ſavour of thy lips on mine,
Whoſe love exceeds new wine;
Then will I ſing unceſſantly thy praiſe,
And to thy honour will due Trophees raiſe.

ERYCHTHONIUS.

THis was a monſter, or a man with Dragons feeet, begot of *Vulcans* ſeed ſhed on the ground, whilſt he was offering violence to *Minerva* the virgin; which monſter notwithſtanding was cheriſhed by

Minerva, and delivered to the daughter of *Cecrops* to be kept, with a caution, that they ſhould not look into the basket to ſee what was there; which advice they not obeying, looked in and ſo grew mad, and broke their own necks.

THE MYSTERIES.

Vulcan ſhedding his ſeed on the ground, is the elementarie fire, concurring with the earth, in which are the other two elements, and of theſe all monſters are procreated; and by *Minerva*, that is, the influence of heaven or of the Sun, cheriſhed and fomented, though not at firſt by God produced, but ſince *Adams* fall, and for the puniſhment of ſin. 2. *Vulcan* offering wrong to *Minerva*, is that unregenerate part of man, called by the Apoſtle, *the law of our members, rebelling againſt the law of the minde*; of which ariſeth that ſpirituall combate and ſtrife in good men, which is begun by the fleſh, but cheriſhed and increaſed by the ſpirit, till at laſt the ſpirit get the victorie. 3. *Minerva*, that is, he that makes a vow to live ſtill a virgin, muſt look to have the fierie *Vulcan* of luſt to offer him violence, and ſo he ſhall never be free from inward moleſtation and trouble; therefore better marrie then burne; and if he intertains any unchaſt thoughts, though his bodie be undefiled, yet he is no pure virgin, as *Lactantius* (*a*) ſheweth, that *Minerva* was not, becauſe ſhe cheriſhed *Erychthonius*; therefore an unchaſt minde

(*a*) *De falſa religione. l.*1. *c.*17.

in

in a chaſt body, is like *Minerva* fomenting *Vulcans* brat; he is a pure virgin, ſayth (*a*) S. *Hierom*, whoſe minde is chaſt, as well as his body; and this he ingeniouſly confeſſeth was wanting in himſelf. 4. *Minerva*, that is, wiſdom, hath no ſuch violent enemie as *Vulcan*, that is, firie anger, which doth not only overthrow wiſdom in the minde for a time, for it is ſhort fury; but is alſo the cauſe of *Erychthonius*, that is, of all ſtrife and contention in the world. 5. War is a firie *Vulcan*, an enemie to learning or *Minerva*; the cauſe of *Erychthonius*, of monſtrous outrages and enormities; and oftentimes fomented by ſeditious ſchollers, and learning abuſed. 6. *Erychthonius* is a covetous man, as the world ſhews; for ἔρις is contention, and χθὼν χθονὸς is the earth, and what elſe is covetouſnes but a preſumptious deſire of earthly things, and the cauſe of ſo much ſtrife and contention in the world; this monſter came of *Vulcan* the god of fire, that is of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva* the ſoul, which is the ſeat of wiſdom. 7. *Tertullian* (*b*) ſayth, that *Erychthonius* is the devil, and indeed, not unfitly, for he is the father of all ſtrife, and of avarice, he hath a mans wisdom, or head to allure us to ſin, but a Dragons feet to torment us in the end for ſin; whoſoever with delight ſhall look on him, ſhall at laſt receive deſtruction. 8. Let us take heed we pry not too curiouſly in the basket of natures ſecrets, leſt we be ſerved as *Cecrops* daughters, or as *Pliny* and *Empedocles* were.

(*a*) *Lib.* 1. *Adver. Iovini.* (*b*) *Lib. de ſpectaculis.*

9. A Magistrate or Governour must be like *Erychthonius*, who was himself King of *Athens*; he must be both a man and a Dragon; if the face of humanitie and mercy will not prevail, then the Dragons feet of vigour and justice must walk. 10. If any firy or chollerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva*; and conceal the injury & our own grief, as she did *Erychthonius*. 11. Though the preserving and cherishing of *Vulcans* childe is no certain proof that *Minerva* lost her virginitie, neither did shee lose it though *Vul-* offred her violence, because there was no consent; yet it becoms all, chiefly virgins to aovid both the evil & the occasion therof, that there may be no supition,

1.

Why Vulcans fire
With Vesta did conspire,
To make the monster Erychthonius:
It was because
Man would not keep Gods Laws,
But run the course that was erroneous.

2.

There was no hell,
Nor death till Adam fell,
Nor monster, or deformed Progeny:
Minerva's thigh,
Nor Sols resplendant eye
Did neither cherish, nor such monsters see.

3.

Now Vulcan sues
Minerva to abuse,
And to pollute her pure virginity:
So doth the coal
Of lust inflame my soul;
The flesh against the spirit strives in me.

4. O if

4.

O if my minde
Could peace and freedom finde
From inward broils, and Vulcans wanton eye!
O it the fire
Of luſt, and all deſire
Of earthly things in me would fade and dye!

5.

My ſoul is vext,
And too too much perplext
With angers, fear, and fiery violence;
Which breeds in me
Much ſtriſe continually
That darkneth both my judgement and my ſence.

6.

And how ſhall I
Reſiſt the tyrannie
Of Vulcan, if I have not arms of ſtrength?
Therefore, O Lord,
Lend me thy conquering ſword,
That I may be victorious at length.

EUMENIDES.

THeſe were the 3 furies, the daughters of *Pluto* and *Proſerpina*, or of hell, darkneſſe, night, and earth; in heaven they were called *Diræ*, in earth *Harpiæ*, in hell *Furiæ*, they had ſnakes in ſtead of hairs, braſen feet; torches in one hand, and whips in the other, and wings to fly with.

THE MYSTERIES.

COmmonly theſe 3 furies are taken for the tortures of an evill conſcience, proceeding from the guilt of

of ſin, they cauſe feare, and furie, as the word *Erinnys* ſignifieth; hell is the place of their aboad, and where they are, there is hell; the tortures wherof are begun in the conſcience of wicked men. 2. There are three unruly paſſions in men, anſwering to theſe three furies; covetouſneſſe is *Alecto*, which never giveth over ſeeking wealth, and indeed this is the greateſt of all the furies, and will not ſuffer the miſer to eat & injoy the goods that he hath gotten; (a) *furiarum maxima, juxta accubat, et manibus prohibet contingere menſas*; this is a Harpie indeed, not only delighting in rapine, but polluting every thing it hath; (b) contracting *omnia fœdat immundo*; this may be called *Jupiters* dog, or rather a dog in the manger, neither eating himſelf, nor ſuffering others to eat; the other furie is *Megæra*, that is, envie, full of poyſon and ſnakie hairs; the third is *Tiſiphone*, which is inordinate anger, or a revengefull diſpoſitiō; the burning torch, and wings ſhew the nature of anger; all theſe have their begining and being frō Hell, from darkneſſe and night, even from Satan, and the two-fold darkneſſe that is in us, to wit, the ignorance of our underſtanding, and the corruption of our will; but as the Furies had no acceſs unto *Apollo's* temple, but were placed in the porch (c) *ultriceſq; ſedent in lumine Diræ*, although otherwayes they were had in great veneration; ſo neither have they acceſſe unto the minds of good men, which are the temples of the holy Ghoſt. 3. Gods three judgements which he ſends to puniſh us, to wit, plague, famine,

(a) *Aen. 6.* (b) *Aen. 3.* (c) *Aen. 8.*

and

and ſword, are the three furies; (a) *Megæra*, is the plague, it ſweeps and takes away multitudes; the famine is *Alecto*, which is never ſatisfied; and the ſword is *Tiſiphone*, a revenger of ſin, and a murtheter; theſe have their ſeat in hell, as they are ſent from, or raiſed by Satan, and in heaven alſo, as they are ſent by God, without whoſe permiſſion Satan can do nothing; they may be called (b) Harpies, as the furies were; becauſe they ſnatch and carry all things head-long with them; and, *Diræ quaſi dei iræ*, being the effects of Gods anger, they are *Jupiters* dogs, the executioners of Gods wrath, and devourers of ſinners; they come ſwiftly with wings, and tread hard with their braſen feet; the plague is the ſnake that poyſoneth, the famine is the torch that conſumeth and burneth, the ſword is the whip that draweth blood. 4. Miniſters ſhould be (c) *Eumenides*, that is, gracious, benevolent, of a good minde, as the word ſignifieth, being properly taken; they ſhould have the wiſdom of Serpents in their heads, the torch of Gods Word in one hand, the whip of Diſcipline in the other; the wings of contemplation, and the braſen feet of a conſtant and ſhining converſation.

(a) μέγα ἄιρω ab ἀ et λήγω deſino, ποις et φονος.
(b) ἅρπαξω. (c) ἐυμενείς.

See how the grim-fac'd hags from Hells black lake
Aſcend, and all their hiſſing treſſes ſhake:
They look as fearfull as their mother night,
Their black flam'd torches yeeld a diſmall light:
Who rais'd theſe monſters from hot Phlegeton,
Theſe ghaſtly daughters of ſad Acharon
To torture men; hark how their laſhes ſound,
See how they poyſon men, and burn and wound.

Alas,

Alas, we can accuſe none but our ſelves,
We are the raiſers of theſe dreadfull elves,
And we'r the cauſe of all the miſery
That fals on us and our poſterity.
Our ſin, alas, procures us all our woe,
Sin makes our deareſt friend our greateſt foe:
Almighty God, whoſe high-born progeny
We are, is now become our enemy,
And he gives way to theſe infernall hounds
To roame abroad, and rage beyond their bounds.
Gold-fingred avarice, with yawning jaws,
And piercing eyes, and ever-ſcraping claws:
Whoſe heart like bird-lime clings to every thing
It ſees, and ſtill is poor in coveting:
Flyes over all, and which (the more's the pitie)
Hath poyſon'd both the Country and the City;
A greedy dog, that's never fill'd with ſtore,
But eating ſtill, and barking ſtill for more.
The cryes and grones of poor men wrong'd, can tell
That this devouring fury came from hell.
Then pale-fac'd, ſquint-ey'd, black-mouth'd envie flyes,
And with her ſable wings beats out mens eyes,
That they cannot on vertues glitt'ring gold
Look cheerfully, nor good mens works behold.
Like Owls they ſee by night, black ſpots they ſpy,
Then run their tongues on wheels of obloquy,
But have not eyes to ſee the ſhining day
Of goodneſſe; nor good words have they to ſay.
This fury is the bane of each good action,
And is the ſpightfull mother of detraction:
She blaſts the buds and bloſſomes of true worth,
And chokes all brave atchievements in their birth.
Her peſtilentiall breath, her murth'ring eye,
Her ſlandring tongue which goodneſſe doth belye;
Her whip, and torch, and crawling locks can tell,
That ſhe's one of thoſe hags that came from hell.
Then raging anger with a ſcarlet face,
And flaming eyes, and feet that run apace

To ſhed mans blood, who for a harmleſſe word
Will make thy heart a ſcabberd for her ſword;
Whoſe heart is alwayes boyling in her breſt,
And whoſe revengefull thoughts are ne're at reſt.
The panting breath, the trembling lip, the eyes
Sparkling with fire, the grones and hideous cryes:
The ſtammering tongue, the ſtamping foot of thoſe
That are poſſeſs'd with theſe infernall foes,
May let us ſee, that when there's ſo much ire
Without, the heart within is ſet on fire.
By that ſulphurious torch of Tiſiphon,
Kindled with flames of fiery Phlegeton;
The cry of ſo much blood ſhed in this age,
Doth ſhew how much theſe helliſh monſters rage.
Theſe are the helliſh furies, but from them
Swarm multitudes, which now I cannot name;
As pride, theft, luſt, bribes, rapes, ambition,
And ſacriledge, drunkenneſſe, oppreſſion:
And thouſands more which I cannot rehearſe,
And, if I could, I would not put in verſe
This damned crue; theſe furies cauſes are
That we are ſcourg'd, with famine, plague, and war:
Famine with meagre cheeks, and hollow eyes,
Lank belly, feeble knees, and withred thighs,
Doth often by th'Almighties juſt command,
Rage, roare, and domineer within our land.
The waſting plague with ſudden unſeen darts
Invades the ſtouteſt, and aſſaults their hearts;
And with a ſecret fire dryes up the bloud,
And carries all before her like a flood.
How often doth this ſpotted fury rage,
With pale-fac'd horrour on this mortall ſtage,
And makes our Towns and Cities deſolate,
And doth whole countries too depopulate:
But War the barbarous miſtreſſe of diſorders,
How doth ſhe rage within our Chriſtian borders?
Good God, who can without a briny flood
Of tears, behold the loſſe of ſo much bloud?

Who can, but ſuch whoſe hearts are made of ſtones,
Hear (with dry eyes) the mournfull ſighs and grones,
The ſcreechings, yellings, roarings of all ages,
Weltring in blood, where this grim monſter rages:
Temples profan'd, maids raviſh'd, Cities raz'd,
And glory of Chriſts kingdom thus defac'd;
Where ought to raign peace and tranquillity,
With love, and goodneſſe, truth, and civility.
And then to ſee the Turk that barbarous Lord,
Inlarge his horned Moon by our diſcord,
And daily to inſult on Chriſts poor ſheep,
Theſe things would make a Niobe to weep.
O turn for ſhame your fratricidall ſwords
Into the ſides of thoſe proud Scythian Lords,
Who rais'd themſelves by our unhappy fall,
And now aim at the ruine of us all.
Recover once again your ancient glories,
And make your valour Themes of future ſtories.
Alas, I may with tears expreſſe my grief,
Which hath a tongue to ſpeak, but no relief:
Except, O thou that art the God of wars,
Compoſe in time our too too civill jars.
We grant, O Lord, thy plagues we have deſerved,
Who have ſo often from thy precepts ſwerved;
And that of thee we ſhould be quite forlorn,
And be the objects of contempt and ſcorn:
But Lord, let not thy wrath for ever burn,
Remember thoſe that now in Sion mourn:
And ſave us though we have deſerv'd thy ſtroke,
And keep us from the proud imperious yoke
Of Ottomans, who like dogs lap our blood,
And take our fleſh like Canibals for food.
And Lord preſerve in conſtant union
The little world of this our Albion;
Inlarge his life, who doth inlarge our peace,
And make his glory with his life increaſe:
That being mounted on the wings of fame,
This age may ſee his worth, the next admire his name.

CHAP.

CHAP. VI.

F

FORTUNA.

SHee was the daughter of *Oceanus*, and servant of the gods, a great goddesse her self, in sublunarie things; but blinde, and carried in a chariot drawn by blinde horses, she stood upon a globe having the helme of a ship in one hand, and the horn of plentie in the other, and the heaven on her head.

THE MYSTERIES.

FOrtune is either an unexpected event, or else the hid cause of that event; the blinde Gentiles made her a blinde goddesse, ruling things by her will, rather then by counsell; therefore they used to raile at her, because she favoured bad men, rather then good; and called her blinde, as not regarding mens worth; but I think, that the wiser sort, by fortune understood Gods will or providence; which the Poet *(a)* calls omnipotent, and the Historian, the ruler of all things; she may be called *fortuna quasi fortis una*, being only that strong ruler of the world; she had many temples at *Rome*, and many names; she stood upon a Globe,

(a) *Aen.* 8. *in omni re dominatur. Salust.* νέμεσις κυραστεια τυχη ἐμαρμένη.

to

to ſhew her dominion of this world, and the heaven on her head, did ſhew that there is her begining; the helm & the horn of plentie in her hands, are to ſhew, that the government of this world, and the plenty we injoy is from this divine providence; and though they called her blinde, yet we know the contrarie, for ſhe is that eye which ſeeth all things, and a far off, and before they are, as the word *providētia* ſignifieth; therefore they called her, and her horſes blinde, becauſe they were blinde themſelves, not being able to know the wonderfull wayes and ſecret ends of this providence, why good men ſhould here live in affliction and miſerie, and the wicked in honor and proſperitie; wheras they ſhould have known, as ſome of the wiſer men did, that no miſerie could befall a good man, (*a*) becauſe every hard fortune doth either exerciſe, amend, or puniſh us; he is miſerable, ſaith *Seneca*, (*b*) that never was miſerable; they are miſerable who are becalmed in the Sea, not they who are driven forward to their haven by a ſtorm; a ſurfeit is worſe then hunger; but ſee himſelf ſpeaking excellently to this purpoſe; therfore they had no reaſon to rail at Fortune when ſhe croſſed them; for to a good man all things fall out for the beſt; yet in good ſence Gods providence may be called blinde, as Juſtice is blinde; for it reſpecteth not the excellencie of one creature above another, but Gods generall providence extendeth it ſelf to all alike, to the worme as well as the Angel; for as all things are equally ſubject to God in reſpect of caſualitie, ſo are they to his providence;

(*a*) *Boetius, l.4. Proſ.6.* (*b*) *Cur bonis viris mala fiunt.*

he

he is the preſerver of man and beaſt, his Sun ſhineth, and his rain falleth upon all alike; now the 4 horſes that draw fortune, are the four branches of providence, whereby Gods love is communicated to us; to wit, creation, preſervation, gubernation, and ordination of all things to their ends. In that they called fortune the daughter of the Sea; by this they would ſhew her inſtabilitie ſtill ebbing and flowing like the Sea; therefore they made her ſtand upon a wheel, and ſhe was called in a common by-word *fortuna Euripus*, (a) becauſe of the often ebbing and flowing therof, I grant, that as one and the ſame effect may be called fortune and providence; fortune in reſpect of the particular cauſe, but providence in regard of the firſt, and generall cauſe, which is God; ſo the ſame may be called inſtable in reſpect of the particular cauſe, but moſt ſtable in reſpect of God, with whom there is no variableneſſe, nor ſhadow of turning; though contingent cauſes produce contingent effects, yet nothing is contingent to God, for all things come to paſſe which he foreſeeth, and yet his foreknowledge impoſeth no neceſſity on contingent things, but indeed we are inſtable our ſelves and evil, and we accuſe fortune of inſtabilitie and evill; a good man may make his fortune good; *quiſq; ſuæ eſt fortunæ faber*, I have read that in ſome places fortune was wont to be painted like an old woman, having fire in one hand and water in the other; which I thinke did ſignifie that providence doth ſtill preſuppoſe prudence, wherof old age is the Symbol, and becauſe of

(a) *Eraſ. in adag.*

the mutable and various effects of fortune, she was represented by a woman, the Symbol of mutabilitie; but the Romans upon better consideration, made her both male and female, to shew, that though the particular and secondary causes, of fortunall effects be various and unconstant like women, yet the supreme cause hath the staidnesse of a man; the fire and water shews, that our firie afflictions (which fall not without Gods providence;) are so tempered with water of mercy, that though they burne good men, yet they consume them not; as we are taught by *Moses* fierie bush, and the furnace of Babylon.

Though fools in their grosse ignorance
Stile providence
A cruell stepdame, wavering, blinde,
Light as the winde,
Which kicks off Princes sacred Crowns,
And makes them objects of her frowns.

And from the dunghill raiseth drones,
To sit on thrones;
And flings man like a Tennis-ball,
From wall to wall:
And makes a sport, to raise a Clown
To honour, then to kick him down.

Yet we know Providence to be
That piercing eye
Which sees and orders every thing
That hath being;
Directing them unto that end
Which God Almighty did intend.

Who bleſſeth wicked men with wealth,
And eaſe and health,
And lets them ſwim in wine and oil,
And know no toil;
And ſets them on the pinacle
Of honour, as a ſpectacle.

What cuts with wing the liquid air,
Is for the fare:
What ſilver brooks and lakes contain,
Or glaſſie main:
What hills, and dales, and woods afford,
Meet altogether on their board.

Whereas the juſt and innocent
Are pinch'd with want;
With baniſhment, and have no place
To hide their face;
The Fox hath holes, the Bird a neſt,
But good men know not where to reſt.

Much hunted like the Pelican
By wicked men,
And like the Turtle ſit alone,
And make their mone;
And like the Owl with groning ſtrain,
To God of all their wrongs complain.

But though the good mans portion here,
Be whipping cheer;
Though bad men ſurfeit with exceſſe,
And all poſſeſſe
Their hearts can wiſh; yet we from hence
Muſt not deny Gods Providence.

For he hath plac'd theſe men upon
A ſlipp'ry ſtone,

Where they ſhall quickly ſlide and fall,
And periſh all;
There life ſhall vaniſh like a dream,
There glory ſhall conclude in ſhame.

There vain imaginary joyes,
And fruitleſſe toyes,
Like clouds and ſmoke ſhall flye away,
And ſo their day
Shall end in darkneſſe, none ſhall know
The place where theſe green bayes did grow.

Then why ſhould we our ſelves diſpleaſe,
To look on theſe,
And t'envie ſuch proſperity
Which ſoon ſhall dye,
And end in woe, and ſo be ſeen
No more then if it had not been.

Then wealth we ſee, and worldly ſtate
Is but a bait;
The bad mans Table's but a ſnare,
And all his ſhare
Of earth is but a heap of ſand,
On which his building cannot ſtand.

But as the fire refines the gold,
And as the cold
Revives the fire; and as in froſt
The ſtars ſhine moſt:
And as the palm lifts up his creſt
The higher that it is oppreſt:

So croſſes and affliction
Which fall upon
The juſt, makes not their faith to fail,
Nor courage quail;

Who ſhine, burn, ſparkle, fructifie
As gold, fire, ſtars, and the palm tree.

I'le rather have a bluſtring gale,
And ſwelling ſail,
Then lye becalmed in the main,
And ne're attain
My wiſhed port; O let the blaſt
Of troubles drive me home at laſt.

That tree is ſtrong and firmly fixt,
Which is perplext
With frequent ſtorms, which when they blow,
The roots below
Take deeper hold; O if I were
Strong as this tree my ſtorms to bear.

The idle ſword breeds ruſt, the cloth
Begets the moth,
Not worm; the ſtanding water dyes,
And putrifies:
We firſt muſt tread the Camomell,
Or elſe it will afford no ſmell.

The Pilots skill how can we know,
Till Tempeſts blow?
How is that Souldiers valour ſeen,
Which ne're had been
In fight; they ſcarſe ſtout Souldiers are,
That have no wound to ſhew, nor ſcar.

Thoſe Souldiers which the Generall
Culls out of all
His army, to attempt ſome great
And brave exploit,
Are thoſe ſure whom he means to grace
With honour, and ſome higher place.

Except we fight, there is no crown,
And no renown;
Unleſſe we ſweat in the vineyard,
There's no reward:
Unleſſe we climb Mount Calvary,
Mount Olivet we ſhall not ſee.

God loves his ſons, and them corrects
Whom he reſpects,
And whips them when they gad and roame,
And brings them home,
And fits them, that he may advance
Them to their due inheritance.

Sick men, although againſt their wills,
Take bitter pills,
And in their Feaver, think it good
To part with blood;
The fire and lance they can indure,
And all for an uncertain cure.

All whom God means ſhall bear his blows,
He hardneth thoſe;
He wreſtleth with theſe ſons of his,
Whom he will bleſſe:
With Jacob if he make thee lame,
He'l bleſſe thee, and inlarge thy name.

If in the Sea God makes our way,
We muſt obey,
And follow Moſes leading wand
To Jacobs land;
Through ſeas of blood we muſt all paſſe
Unto the land of happineſſe.

We muſt drink vineger and gall,
And tears withall;

With whips, nails, ſpears we muſt be torn,
And Crowns of thorn :
All this with Chriſt we muſt ſuſtain,
Before that we with Chriſt can raign.

Lord, if this be thy Providence,
Teach me from hence,
How I may patiently drink up
That deadly cup
Which thy Son drank; help me to bear
His croſſe, that I his Crown may weare.

When thou correct'ſt me, quench the fire
Of thy juſt ire,
With mercies water in thy hand ;
And with thy wand
Divide the Sea, that I may go
Where milk and honey ſtill doth flow.

If in a flaming chariot I
To heaven muſt hye ;
Lord let that flame refine me, but
Conſume me not :
Guide thou the coach through all the nine,
Still rowling arches chryſtalline.

CHAP. VII.

G

GANIMEDES.

HE was the King of *Troys* ſon, who whilſt he was hunting, was caught up to heaven by an Eagle, *Jupiters* bird; and becauſe of his extraordinary beautie, *Jupiter* made him his Cup-bearer.

THE MYSTERIES.

G*Animedes*, is one that delights in (*a*) divine counſell or wiſdom; and wiſdom is the true beautie of the minde, wherin God takes pleaſure. 2. Every Eagle is not *Jupiters* bird, as *Ælian* obſerveth, but that onely which abſtains from fleſh, and rapine; and that was the bird that caught up *Ganimedes*; ſo fleſhly mindes, and thoughts ſet upon rapine and carnall pleaſures, are not fit to ſerve God, nor to carrie the ſoul up to heaven. 3. The quick-ſighted Eagle, is divine contemplation or meditation, by which *Ganimedes*, the ſoul is caught up to heaven. 4. When by holy raptures, we are carried up to heaven, the beſt Nectar that we can power out to God, is the teares

(*a*) γάννυται μήδεπ.

of

repentance, and of a broken heart. 5. *Ganimedes* was caught up by one Eagle only; but if we have the true inward beauty of the minde, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him, at his table in the Kingdom of heaven. 6. I wish that the Roman Eagle would not delight so much in rapine and mans flesh, as he doth; but rather endeavour to be carried up to heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 7. As the Eagle caught up *Ganimedes*, so the wings of a great Eagle were given to the woman, *Revel.* 12. to carry her from the Dragons persecution; the great Eagle was the Roman Empire, whereof *Constantine* was the head, by whose power and help the Church was supported. 8. Our Saviour Christ is the true *Ganimedes*, the son of the great King, the faireſt among the sons of men, the wisdom and counsell of the father, in whom God delighted, and was well pleased, who by the power, and on the wings of his Divinity, was caught up to heaven, where he is powring out his prayers and merits before God for us; and like *Aquarius* (to which *Ganimedes* was converted) is powring down the plentifull showers of his grace upon us. 9. *Vespasian* set up the image of *Jupiter* and *Ganimedes*, caught by the Eagle in the Temple of peace; so the image of God, and heavenly raptures, are found in that soul wherein is the peace of conscience. 10. As the Eagle carried *Ganimedes*, so *Moses* compareth God to an Eagle, who carried the Israelites on his wings through the desert; and S. *Ambrose* saith, that

Christ

(a) Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to heaven.

(a) *Hominem inferni raptum faucibus portavit ad cœlum. Serm.62.*

God is a substance immateriall,
Whose love is not like ours; we dote upon
The peeling, shell, and outward fashion
Of things, but Gods love is spirituall:
The inward beauty he affects,
And outward vanity rejects;
A pleasing look, a velvet skin,
Are toyes he takes no pleasure in.
Did Roses in our cheeks, and Lillies dwell,
And were our dangling tresses gold, our eyes
Like twinkling Tapers in the rowling skies,
And did our breath like fragrant gardens smell;
Yet if we be not fair within,
But if our souls be stain'd with sin;
For all our outward form, we are
But like the painted Sepulchre.
Although our lips were like a Chrystall spring,
From which flow streams of sweetest Eloquence,
Which ravisheth the heart, and charms the sence;
And though our tongues could like a Cymball ring:
Yea, though the richest Magazine
Of graces could in us be seen;
Yet if within we be but fair,
God will not for our outside care.
He is the faireſt Ganymede, whose minde
Is pure and fair, whose heart is white as snow,
Whose thoughts in whiteness doth the Swans out-go,
Whose life is bright as gold that is refin'd:
He who hath these perfections,
Shall flye on Eagles pinions,
And shall be mounted far above
All earthly things to serve great Jove.
But Christ is he whose beauty far excells
The fading beauty of our humane race,

And

And from whoſe lips flow ſilver ſtreams of grace,
In whom all goodneſſe and perfection dwels;
He was a harmleſſe ſpotleſſe Dove,
The Center of his Fathers love;
The object of my chief deſires,
And he in whom my ſoul reſpires.
Who on the wing of his Divinity
Was elevated far above our ſight,
And now inhabits that eternall light
Which with our mortall eyes we cannot ſee;
He Nectar of his merit pow'rs
Before his Father, and down ſhow'rs
On us his graces from above,
Out of the bottles of his love.
O if ſome cloud-dividing Eagle would
Under my feet ſpread forth his airy wings;
And lift my minde from theſe inferiour things,
That I my God in glory might behold:
Lord let my prayer pierce the skies,
And from the bottles of mine eyes
Receive the Nectar of my tears,
And drink them with thy gracious ears.
O if I could with Eagles pinions cleave
The higheſt clouds, and with their piercing eye
Could my Redeemer in his glory ſee,
Triumphing over death, and o're the grave:
And as the Eagles do repair
To places where dead bodies are;
So where thy fleſh is, Lord let me
Reſort, that I may feed on thee.
And when my ſoul ſhall leave this houſe of clay,
Command thy winged Meſſengers (who ſtill
Are ready to obey thy bleſſed will)
To be my ſoul-ſupporters in that day:
And in the Reſurrection,
When ſoul and body meets in one,
Let them uphold me then and there,
Where I ſhall meet thee in the air.

GENII.

THeſe were the ſons of *Jupiter* and *Terra* in ſhape like men, but of an uncertain ſex, every man had two from his nativitie waiting on him, till his death; the one whereof was a good *Genius*, the other a bad; the good ones by ſome are called *Lares*, the bad *Lemures*; and by *Tertullian*, and his Commentator *Pamelius* they are all one with the *Dæmones*; they were worſhipped in the forme of Serpents.

THE MYSTERIES.

G*Enius a gignendo*, for by them we are ingenerated; and ſo whatſoever is the cauſe or help of our generation, may be called *Genius*; thus the elements, the heavens, the ſtars, nature, yea the God of nature in whom we live, move, and have our being, may be called *Genii*; in a large ſence, and *Genii quaſi Geruli, a gerendo vel ingerendo*, from ſupporting us, or from ſuggeſting good & bad thoughts into the mind; therfore *geruloſiguli* in *Plautus*, is a (*a*) ſuggeſtor of lyes, and ſo by theſe *Genii* may be underſtood, the good and bad Angels which ſtill accompanie us, and by inward ſuggeſtion ſtir us up to good or evill actions. The form of Serpents, in which the (*b*) *Geni* were worſhipped, doth ſhew the wiſe and vigilant care, which the Angels have over us; when after this life they puniſh us for ſins, they are called (*c*) *Manes*

(*a*) *Scaliger in Feſt.* (*b*) *Pinge duos angues, &c.* (*c*) *Quiſq ſuos patimur Manes Virg.*

There-

Therefore the *Genii* were painted with a platter full of flowers and garlands in one hand, and a whip in the other; to ſhew that they have power both to reward & puniſh us. They have oftentimes appeared in the forme of men, therefore they are painted like men, but they have no ſex, nor do they procreate; for which cauſe perhaps the fruitfull Palm tree was dedicated to them, with which alſo they were crowned; & becauſe they were held of a middle kind, between Gods and men, they were called the ſons of *Jupiter* and earth; or rather in reference to *Plato's* opinion, which held Angels to be corporeall; our ſouls alſo are *Genii*, which from our birth to our death, do accompanie our bodies; every mans deſire and inclination may be called his *Genius*, to which it ſeemes the Poet alluded ſaying, *an ſua cuiq; deus fit dira cupido*, and perhaps *Ariſtotles intellectus agens*, is all one with *Plato's Genius*, for without this we have no knowledge; becauſe the paſſive intellect depends in knowledge, from the active, in receiving the ſpecies from it; which by the active intellect is abſtracted from time, place, and other conditions of ſingularitie; and this is all one, as if we ſhould ſay we receive no information of good or evill, but from our *Genius*; and as the Gentiles beleeved the ſtars to be *Genii*, ſo the Jews thought them to be Angels, and that they were living creatures, therefore they worſhipded them, called them the hoaſt of heaven; but indeed Chriſt is our true *Genius*, the great Angel who hath preſerved and guarded us from our youth, by whom we are both generated & regenerated, the braſen Serpent;

from

from whom we have all knowledge, who alone hath power to reward and punish us; who appeared in the forme of man; and in respect of his 2 natures was the son of *Jupiter* and *Terra*, of God and earth; and who will never forsake us, as *Socrates* his *Genius* did him at last; who came not to affright us, or to bring us the message of death, as *Brutus* his *Genius* did to him; but to comfort us, and to assure of eternall life; let us then offer to him the sacrifice not of blood, crueltie, or oppression; which the Gentiles would not offer to their *Genius*, thinking it unfit, to take away the life of any creature that day, in which they had received life themselves; but let us offer the wine of a good life, and the sweet fumes of our prayer; (*a*) and let us not offend this our *Genius*, or deprive him of his due; but make much of him, by a holy life; and though the Gentiles assigned unto every man his *Genius*, and *Juno* to the women; yea we know that Christ is the Saviour and keeper both of men and women, & that with him there is no difference of sex.

(a) *Defraudare Genium indulgere genio.*

To what high dignity and place
Hath God advanc'd our humane race,
To whose beak and command
He did subdue all things that creep,
And flye within the air and deep,
And move upon dry land.
Besides, heavens blessed Harbingers,
Gods nimble-winged Messengers,
Are with a watchfull eye
By his appointment to defend
Us from all hurt, and to attend

On

On us continually.
Lord ſend to me theſe winged Poſts,
And guard me with theſe heavenly hoaſts
From Satans pollicies:
And let them with their ſhady wings
Protect me from all hurtfull things,
And from mine enemies.
And let this hoſte in ſquadrons flye
Before me; Lord uncloſe mine eye,
That I may ſee my guard:
How with their Tents they me incloſe,
And how they fight againſt my foes,
And keep their watch and ward.
And let theſe be my Tutors to
Inſtruct my minde, what it muſt do,
And how it muſt obey:
O by theſe ſacred Purſuvants
Shew me thy juſt commandements,
And guide me in my way.
And let theſe comforters aſſwage
The pains of this my pilgrimage
In my laſt agony;
Let theſe ſwift-winged Legions,
Through all the ſtarry regions
My ſoul accompany.
And when the trump Angelicall
Shall ſound, which muſt awake us all,
And raiſe us from our duſt;
Let theſe intelligences bring
Me to the preſence of my King,
And place me with the juſt.
O thou great Angel, who hath ſtill
Been my protector from all ill,
Even from mine infancie:
Whom winged Heralds all adore
With covered face, be evermore
A God and guide to me.
Thy help I did depend upon

When I was but an Embryon,
Thou took'ſt the charge of me;
And when I ſuck't my mothers breſt,
And ever ſince, thou haſt profeſt
That thou my God wilt be.
O let me not go then aſtray,
Or with my ſins drive thee away,
Or misbehaviour;
But as thou haſt been ſtill to me
A Guardian, ſo ceaſe not to be
My God and Saviour.
Inſpire me with thy good motions,
That with my beſt devotions
I may thee feed and feaſt:
I have prepar'd the ſweet incenſe
Of prayers, and wine of innocence;
Come then and be my gueſt.

GIGANTES.

Giants were hairie, and ſnakie footed men of a huge ſtature, begot of the blood of *Cælus*, and had earth for their mother; they made war againſt *Jupiter*, but were overcome at laſt by the helpe of *Pallas*, *Hercules*, *Bacchus*, and *Pan*; and were ſhot through by *Apollo's* and *Diana's* arrows.

THE MYSTERIES.

IF by Gyants we underſtand winds and vapors, they have the Earth for their mother, and Heaven for their father; they are bred in the belly of the earth, & are begot of the raine, which may be called the blood of heaven; they may be ſayd to war againſt *Jupiter*; when

when they trouble the air; and they were ſhot with *Apollo's* and *Diana's* arrows: when the beames and influence of the Sun and Moon do appeaſe and exhauſt them. 2. Notorious prophane men are Gyants, and are begot of blood; to ſhew their cruell diſpoſitions; and of earth becauſe they are earthly minded: their hairie bodyes and ſnakie feet, do ſhew their rough, ſavage, and cunning diſpoſition; they war againſt *Jupiter*, when they rebell againſt God with their wicked lives; but *Hercules* and *Pallas*, ſtrength and wiſdom overcome and ſubdue ſuch monſters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by wine and muſick; drunkenneſſe and pleaſure, at laſt prove the bane of theſe Gyants. 3. Rebellious *Catelins*, who oppoſe authoritie, are harie ſnakie footed Gyrnts, of a ſanguinarie and cunning diſpoſition, warring againſt Magiſtrates; which are Gods; but at laſt come to a fearfull end. 4. *Arius*, and all ſuch as appoſe the divinitie of Chriſt, are like theſe Gyants warring againſt God; but are overthrown with the thunder and arrows of Gods word. 5. Let us take heed as S. *Ambroſe* (*a*) exhorts us, that we be not like theſe Gyants, earthly minded, pampering our fleſh, and neglecting the welfare of our ſoules; and (*b*) ſo fall into contempt of God and his ordinances; if we doat too much on earth, wee know that ſhe is our mother; and that ſhe is too much predominant in us; if we think to attain heaven, and yet continue in ſin and pleaſure; we mount our ſelves upon ambitious thoughts, anddo with the Gyants *im-*

(*a*) *Ambroſ. cap* 4. *De arca & Noe: & cap.* 34. (*b*) *Contumaci deliantur affectu, &c.*

ponere Pelion Ossa, climbe up on those high conceipts to pull God out of His Throne.

O how the serpent-footed Giants are
Increased every where,
Opposing God, and all his Ordinances,
And on high pitch'd fancies
Scale heaven, and fain would pull the holy one
Down from his Chrystall throne.
They study to intrap and circumvent
The just and innocent;
Their chief delight is in rebellion,
Rapine, oppression;
They hunt, and vex, and persecute the good,
They shed and drink their blood;
They rent the Church of Christ with Heresies,
They belch out blasphemies
Against the son of that fair mother-maid;
By whom the world was made;
Who lodg'd within that maiden-cherubin
Nine moneths to purge our sin;
From whose mouth issues out the two-edg'd sword
Of his unconquered word,
With which he will cut off, and quite subdue
That proud and barbarous crue;
Great master-Gunner of heavens Ordinance,
Which makes thy lightnings glance,
And shakes earths pillars with loud roaring thunders:
Great Architect of wonders,
Fling down thy thunder-bolts, and with thy darts
Pierce all the Giants hearts
Which would subvert our Church, and State, and King
And all to ruine bring;
Which sorrow at the peace and union
Of happy Albion.
Support me that I may not fall from grace,
With that Ætnean race;

And

And that I may not ſet my heart upon
Earth and corruption,
And ſo neglect my ſoul the better part,
Lord humble ſo my heart,
That I may not ſo in my thoughts aſpire,
As to incenſe thine ire;
And keep me from ambitious fantaſies,
Proud words, and lofty eyes;
And hold me back, leſt I ſhould clamber on
Cloud-neighbouring mountains of Preſumption.

GORGONES.

Theſe were the 3 daughters of *Phorcus*, whoſe chief was *Meduſa*; ſhe preferring her fine hairs to *Minervas*, and profaning her Temple in playing the whore there with *Neptune*, had her hair turned into ſnakes, and her head cut off by *Perſius*, being armed with *Minerva's* ſhield, *Mercuri's* helmet and wings, and *Vulcans* ſword; this head *Minerva* ſtill wore in her ſhield, and whoſoever looked on it was turned into a ſtone; theſe *Gorgones* had fearful lookes; but one eye, and one tooth amongſt them, which continually they uſed as they had occaſion; they never uſed their eye at home, but ſtill abroad; when *Perſius* had got this eye, he quickly overcame them; they had alſo braſen hands and golden wings.

THE MYSTERIES.

Many men are like the *Gorgons*, they are quick-ſighted abroad, but blind at home; they ſpye

moats in other mens eyes, but not beames in their own. 2. Satan deals with us, as *Perſius* did with *Meduſa*, he firſt ſteales away our knowledge, then with the more eaſe he deſtroyes our ſoules. 3. Wee ſee here in *Meduſa*, that pride, ſacriledge, and whordome ſhall not go unpuniſhed. 4. From whence let us learne not to be proud of our beauty, for all beauty, like the *Gorgons* ſhall end in deformitie, and as *Abolons* hair and *Meduſas* here, brought deſtruction on them; ſo it may bring upon others; and ſhall if they doat too much on it. 5. The ſight of theſe *Gorgones*, turned men into ſtones, and ſo many men are bereft of their ſences and reaſon, by doating too much on womens beauty. 6. They that would get the maſtery of Satan that terrible *Gorgon*, muſt be armed as *Perſius* was; to wit, with the helmet of Salvation, the ſhield of faith, and the ſword of the word. 7. *Minerva* by means of her ſhield, on which was faſtned *Meduſas* head, turned men to ſtones; ſo the nature of wiſdom is, to make men ſolid, conſtant unmovable. 8. I wiſh that among Chriſtians there were but one eye of faith and religion, and one tooth, one common defence, that ſo they might be *Gorgons* indeed, and terrible to the *Turks* their enemies; that with a braſen hand they might cruſh the *Mahumetans*, and with the golden wings of victorie, they might fly again over thoſe territories which they have loſt. 9. *Meduſa* by ſeeing her own face in *Perſius* his bright ſhield, as in a glaſſe, ſhe fell into a deep ſleepe, and ſo became a prey to *Perſius*; ſo many falling in love with themſelves; grow inſolent and careleſſe, and falling into

into the ſleepe of ſecuritie, become a prey to their ſpirituall enemie. 10. If a woman once looſe her modeſtie and honor, be ſhe never ſo fair, ſhe will ſeeme to wiſemen but an ill-favored *Gorgon*, he accounts her hair as ſnakes, her beauty as deformitie. 11. A Captain or whoſoever will encounter with a ſnakie-haired *Gorgon*, that is, a ſubtile headed enemie, ſtands in need of *Minerva* for wiſdom, of *Mercurie* for eloquence and expedition, and of *Vulcan* for courage. 12. *Perſius* got the victorie over *Gorgon*, by covering his face with the helmet; that he might not be ſeen of her; the beſt way to overcome the temptations of lewd women, is to keep out of their ſight, and to make a covenant with our eyes. 13. The *Gorgons* are like thoſe that live at home a private life; and ſo make no uſe of their eye of prudence, till they be called abroad to ſome eminent place and publick office. 14. They that have faſcinating and bewitching eyes, by which many are hurt and infected, eſpecially yong children, may be ealled *Gorgons*, and that ſuch are, both ancient records, experience, and reaſon doth teach us, for from a malignant eye, iſſues out infections, vapors or ſpirits, which make eaſie impreſſions on infants and tender natures,; therefore the Gentiles had the goddeſſe of cradles called *Cunina*, to guard infants from faſcination; and we read that in *Scythia* and *Pontus*, were women whoſe eyes were double balled, killing and bewitching with their ſight, theſe were called *Bithiæ* and *Thibiæ* and they uſed the word *præfiſcine*, as a charme againſt faſcination, and in *Africa* whole familes of theſe faſcinating haggs were wont to be; and

let it not be thought more impoſſible, for a tender nature to be thus faſcinated, then for a man to become blear eyed, by looking on the blear-eyes of another; or for one to become dumb at the ſight of a woolf; as for a glaſſe to be infected and ſpotted, at the looks of a monſtruous woman as *Ariſtotle* ſheweth, it is too manifeſt what paſſions and effects the ſight of divers objects do produce; as love ſorrow, feare, &c. and ſo we read that the Baſiliſcke kills with his lookes, though ſome ſay it is with his breath; and I deny not but the apprehenſion of the parties thus look'd upon, helpe much to the producing of the foreſayd effects, there is alſo faſcination by the tongue; *ne vati noceat mala lingua futuro.* 15. Theſe *Gorgones* which were ſo beautifull, are placed by *Virgil* in hell to torment men; ſo ſin and pleaſure here with pleaſant lookes delight us, but hereafter they will torment us. 16. Satan at firſt a beautifull Angell, but by pride in making himſelf equall with his maker, was turned into a terrible *Corgon*, and with his ſnakie hairs, that is, his cunning inticements infected our firſt parents, and turned them into ſtones, by bereaving them of ſpirituall underſtanding, but Chriſt the true *Perſius*, and ſon of God, armed with a better ſhield then *Minerva's*, a bettar helmet then *Mercuries*, a ſharper ſword then *Vulcans*, cut off the head of this *Gorgon*.

Quick-ſighted Gorgons ſtill we finde,
Which can abroad each mote eſpy;
But when they are at home they'r blinde,
And cannot their own beams deſcry:
Self-love ſo blindes their minde;

That

That they see not
Their own foul spot,
Which they in others finde.

All those whom Satan would surprise,
And with more ease would overthrow,
He first deprives them of their eyes,
Then kills them with a fatall blow:
If once we lose the eye
Of knowledge, what
Remains, but that
Our soul in sin must dye.

Who glory in your golden hair,
And in smooth Alablaster skins;
And think with Swans you may compare
In whiteness, that your cheeks and chins
Can match white Lillies, and
Vermilion,
Yet think upon
The flower that's in your hand.

For as the lustre of the flower
In your hand suddenly decayes,
So beauty fades even in an hower:
With ghastly looks we end our dayes,
No grim-fac'd Gorgon can
With worse aspect
Our hearts deject,
Then pale-fac'd lifeless man.

If thou hadst all perfection
Of beauty which can mortalls grace,
And could'st hold in subjection
All things with thy bewitching face;
Like sparkling stars what though

Thy eyes do ſhine,
And with divine
Nectar thy lips doth flow.

If thy teeth orient Pearls were,
And were thy neck white Ivory,
If Musk, Perfume, or roſed air,
Or Balm could vaporate from thee:
If heav'ns beſt peece thou wert,
Whoſe ſweet aſpect
Could all ſubject,
And maze each mortall heart.

Yet ſhall theſe rare endowments all
Prove in the end but vanity;
Sweet honey ſhall conclude in gall,
And beauty in deformity;
See then you be not proud
Of that which muſt
Be laid in duſt,
Which Deaths black rail will ſhroud.

Take heed likewiſe you dote not on
Meduſa's face and golden locks,
For beauty hath kill'd many a one,
And metamorphos'd men to Rocks:
Then leſt it ſhould intice
Thee, guard thy ſelf
From this ſtrange elf,
And hide thy wandring eyes.

Lend me the ſhield of faith, O Lord,
And helmet of ſalvation;
And with thy Word that two-edg'd ſword
Cut off all foul infection:
Support me with thy grace,
And hide mine eyes,

Leſt

Leſt ſin ſurpriſe
Me with her Gorgons face.

O if there were but one fair eye,
Of faith, truth, and religion
Amongſt us, O if we could flye
With conqueſts golden pinion!
And if we could ſubdue
With braſen hands,
Our captiv'd lands
And circumciſed crue.

Lord with thy watchfull eye ſo keep
Thy ſervant from ſecurity,
That he may not be found aſleep
By his night-watching enemy:
So with thy grace prevent me,
Leſt vanities
My ſoul intice,
Then in the end torment me.

Great Captain of heavens winged troops,
Redoubted and victorious Knight;
To whoſe beck man and Angel ſtoops,
Who puts thy enemies to flight:
Who lets thine arrows flye,
And dies their wings
In blood of Kings
Who will not bow to thee?

Unſheath thy two-edg'd thundring ſword,
Cut off the dreadfull Gorgons head
Which hath bewitch'd my ſoul, O Lord,
And with grim looks hath ſtruck me dead:
Then will I ſound thy praiſe,
And magnifie
Thy Majeſty,
And to thee Trophees raiſe.

GRATIÆ.

THe graces were three sisters, daughters of *Jupiter* and *Eurionyme*; they were fair, naked, holding each other by the hand, having winged feet, two of them are painted looking towards us, and one from us, they waite upon *Venus*, and accompanie the Muses.

THE MYSTERIES.

(a) SEneca and the *Mythologists* by the 3 graces understand 3 sorts of benefits some given, some received, and some returnd back upon the benefactor, two look towards us, and one hath her face from us, because a good turne is oftentimes double requited. They hold each other by the hand, because in good turnes there should be no interruption, they are naked, or as others write, their garment is thin and transparent, because bountie should stil be joyned with sinceritie, their smiling face shew that gifts should be given freely; they are still yong because the remembrance of a good turne should never grow old; they have winged feete, to shew that good turnes should be done quickly, *bis dat qui cito dat.* 2. They that will be bountifull, must take heed they exceed not, least they make themselves as naked, as the graees are painted, there is a meane in all things; and no man should go beyond his strength; he may be bountifull that hath *Eurionyme* for his wife, that is, large possessions and patrimonies, as the word signifieth. 3. There

(a) *Lib. de benef. c. 3. Phornutus de nat. deor. Eras. in adag. Turneb. adver. nat. comes.*

be

be many unthankfull people who are content ſtill to receive benefits, but never retnrne any; theſe are they that ſtrip the Graces of their garments, and have reduced free-harted men to povertie. 4. The Graces are called in Greek Charites (*a*) from joy, or from health and ſafety, and they ſtill accompanie the *Muſes*, *Mercurie* and *Venus*; to ſhew that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 5. I thinke by the three Graces may be meant three ſorts of freindſhip; to wit, honeſt, pleaſant, and profitable, honeſt and pleaſant freindſhips, which are gtounded on vertue and delight looke toward us, becauſe they both aime at our good, but profitable freindſhip lookes from us, as aiming more at her own gaine then our weale, which as *Seneca* ſayth, is rather traffick then friendſhipp, but all friendſhipp ſhould be naked, and without guile and hypocriſie like the Graces ſtill yong and cheerefull, and ſtill nimble and quick to helpe. 6. By the three graces I ſuppoſe alſo, may be meant the three companious of true love; of which (*b*) *Ariſt.* ſpeaks; to wit, 1 good wil or benevolence 2 concord or conſent of minds, *idem velle et idem nolle*; 3 bountie or beneficence, theſe three like three graces looke on upon another; and hold each other by the hand, theſe ought to be naked, pure, ſtill yong; and where theſe three are found, to wit, good will, concord, and bountie, there ſhall not be wanting the three Graces, that is, (*c*) *Thalia* a flouriſhing eſtate. 2. *Aglia*

(*a*) ἀπὸ τῆς χαρᾶς χαίρειν. (*b*) Ethic. l. 9. c. 5. ἔυνοια ὁμόνοια εὐεργεσία. (*c*) θάλειος floridus; θαλία florens vitæ ſtatus & rerũ affluentia; αγλαιζειν ornare ſeu honorare; εὐφραινειν lætũ reddere.

honour or glorie. 3. *Euphroſyne* true joy and comfort, for theſe are the hand-maids of love. 7. Faith hope and charitie, are the three divine graces, pure and unſpotted Virgins, daughters of the great God; ſincere and naked without guile; looking upon on another, and ſo linked together, that here in this life they cannot be ſeparated one from the other, but there poſiture is ſomewhat different from the other Graces; for of the other, two look on us, the third hath her back to us, but in theſe three divine ſiſters, one only looketh to us, to wit, charitie; the other two, faith and hope, fix their eyes from us upō God; faith is *Aglaia* the glory and honour of a Chriſtian, hope is *Euphroſyne*, that which makes him joyfull, we rejoyce in hope, and charitie, that is *Thalia*, which would make our chriſtian ſtate flouriſh and abound with all good things, if we would admit of her companie amongſt us; but by reaſon there is ſo little charitie, I doubt me, there is as little faith and hope; for reject or admit of one, you reject and admit of all.

O if my mournfull eyes
Could from their Chryſtall caſements tears diſtill!
O if ſad Elegies
Dipp'd in ſalt fountains could drop from my quill!
O if I could in Seas of tears
Drown all my ſorrows and my fears!

2.

For when alas I ſee
How theſe three ſiſter-Graces ſit and grone,
Faith, Hope, and Charity,
And weep their wrongs, and threaten to be gone
From Chriſts poor Church, how can I chuſe
But mourn with this my mourning Muſe.

3. Faiths

3.

Faiths cloud-tranſcending eye,
Thick miſts of Verball combates do ſo blinde,
That ſcarſe can ſhe deſcry
The light from darkneſſe, and ſcarſe can ſhe finde
Her Sun (which makes her ſo lament)
Shining within his firmament.

4.

She makes a grievous mone,
That ſhe is wrong'd 'twixt Infidelity
And Superſtition,
Againſt the Laws of Chriſtianity;
The one with falſe fears makes her cry,
The other would pull out her eye.

5.

The ſwelling Phariſie
Kicks her with his ſuppos'd perfection,
And wrangling Hereſie
Would poyſon her with ſtrong infection;
She is deſpiſed of the Jew,
And laugh'd at by the heathen-crew.

6.

The wanton Libertine
Hath ſtript her of good works, her ornaments;
And thus the faireſt queen
Of graces is abus'd by miſcreants:
Now would not this make hearts of ſtone
Wring out a tear, and ſtrain a grone.

7.

Her ſiſter Hope alſo
Complains ſhe's wrong'd by Deſperation,
And by her other foe,
Bold-fac'd, ſelf-will'd Preſumption;
They pull and hale with violence
The Anchor of her Confidence.

8.

With ghaſtly looks Deſpair,
With horrid thoughts, and with blaſphemous words,
With uncompoſed hair,
Armed with poyſon, halters, knives and ſwords,
Doth threaten that ſhe'l choke the breath
Of Hope with ſome untimely death.

9.

And fond Preſumption
Belyes poor Hope, and ſaith that ſhe's the cauſe
Of luſt, ambition,
Of pride, and of the breach of all Gods Laws:
So th'one, Gods Mercie doth reject,
The other doth his Juſtice check.

10.

Thus Chriſtian Hope is toſs'd
Between two rocks, and in the ſinking ſands,
Her Anchor's almoſt loſt;
Therefore ſhe ſighs, and weeps, and wrings her hands:
None but whoſe eyes are Adamant
Can ſee this ſight, and not lament.

11.

And as for Charity,
How is ſhe hiſs'd at, by a barbarous croud?
And this her miſery
She doth lament, wrapt in a ſable cloud;
And threatens that ſhe will be gone
With ſpeed out of this freezing Zone.

12.

Where black-mouth'd obloquy,
And ſquinting ſelf-conſuming envie reigns:
Where brawling loves to be,
Where murther with gore blood the country ſtains;
Where Schiſme with falſe opinion
Diſturbs the Churches union.

13.

Where barbarous Mars reſides
Lord of miſ-rule and deſolation,
And by whoſe bloody ſides,
Burning, rapes, ruine, rage, and oppreſſion,
Ride galloping, and furiouſly
Tread down Laws, Arts, Civility.

14.

Where diſcord, pride, ſcandall,
Teeth-grinding anger, with fierce-glowing eyes,
Where thefts and treaſons dwell?
Church-robbing, cheating, ſelf-love, cruelties;
This is that wicked company,
All enemies to Charity.

15.

What wonder is it then,
If Charity be ſad, and diſcontent,
And hides her ſelf from men?
Amongſt whom reigns this helliſh Regiment?
How can Joves lovely daughter dwell
Amongſt ſuch monſters hatcht in hell?

16.

O how my heart doth burn,
And melt into a tide of tears, mine eyes!
How night and day I mourn
To ſee ſuch wars, ſuch wrongs, ſuch cruelties,
And love exil'd, which was as we
All know, Chriſt's Will and Legacie?

17.

O Lord confound all thoſe
Who would confound our peace and unity,
And trample on the face
Of thy three daughters, Faith, Hope, Charity;
And let them in thy Church bear ſway
So long as evening crowns the day.

18.

Lord give me Faiths cleer eye,
And Hopes ſure Anchor to rely upon,
And hands of Charity,
That I may work out my ſalvation;
And with this Anchor, hands and eye,
Let me in peace and comfort dye.

19.

And let the good ſhip ride
Call'd Charity, ſecurely on the main;
Be Pilot Lord, and guide
Her to the cape of good Hope; let her gain
The land of promiſe, with the gale
Of thy good Spirit fill her ſail.

20.

And let her Compaſſe be
Thy Word, and with the helm of Diſcipline
From ſinfull rocks keep me,
And let the Pole-ſtar of thy truth be ſeen;
Let Faith the bright eye of my ſoul
Be alwayes looking on that Pole.

21.

The man of thy right hand
Preſerve Lord as the apple of thine eye;
And from this ſinfull land
Let not true love with her two ſiſters flye:
But as it's name is Albion,
So in it ſtill let all be one.

FINIS.

April 26.
1642.

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THO: WYKES.

9

Thee Loues inflamed shaft her hand
may kill as soone as Deaths Cold hand
the moves the fire the vestiar hand
to fright the frost out of the grame

To Mr. Alex.r Rosse. On the
Printing of his Mel Heliconium.

"She hathe done what she coulde." was y.e kinde (prayse
Of Him whose lipps did never prayse in vaine:
And, whosoeu.r shall take like virtuous paine
In Speeche or Arte, in homely workes, or Layes
To God e goode devoted, all his daies
Lives w.th a verdure Winter cannot staine,
Till comes that tyme when Spring alone
shall reigne.
Thou hast done somewhat, Rosse, tot that
contents Thee.
Not every skilfull Archer hits y.e White:
If, when thou diest, no worse sin shoulde
tormente Thee
Than that thy Verse taught Christ from Owls
night,
He that is Judge may deeme His Talents
Lente Thee
Not unimprov'd, but worthie Lighte e Lighte.